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HISTORY OF PRINCETON,

WORCESTER COUNTY, MASSACHUSETTS;

CIVIL AND ECCLESIASTICAL;

From its First Settlement in 1739,

TO APRIL 1852.

BY

JEREMIAH LYFORD HANAFORD.

"Those matters which possess a natural interest to a particular neighborhood, from association with familiar names and places, should be of interest to every one, who seeks, in the experience of the past, for that wisdom which may be derived from a knowledge of what those who lived before us have done or suffered—wherein they have erred and in what respects they have judged rightly."

WORCESTER:
C. BUCKINGHAM WEBB, PRINTER.
1852.

PREFACE.

In the following pages the author has aimed to present a brief, yet distinct statement, of the prominent events in the history of the town of Princeton. Particular attention has been directed to the various trials, toils, and hardships of the early settlers,—to the spirited resolutions and acts of the citizens in the period of the revolution,—to the difficulties that presented themselves in the organization of our federal government, as far as they had to do with the acts of the people,—to the ecclesiastical history,—and to tracing the progress of the town in its march of prosperity through the period of years which have rolled onward since the first settlement. Throughout the composition, he has confined himself almost exclusively to *facts*—having his eye upon the original documents—which, so far as he is capable of judging himself, have been presented with entire impartiality. The work was commenced and prosecuted with an ardent desire to benefit and interest, not only the citizens of this town, but also those of the adjoining towns, and of the State generally. It is true that this is a local history; yet the reminiscences of events that have transpired in this vicinity, anecdotes of men who have lived here, the record of their manners and habits, all constitute a tributary stream to the general current of our country's history. "All history should be, and American history in particular must be, the history of the people. Not an account of the proceedings of a court, of the operations of a government only but of what the people have been doing in villages, and com-

munities, and families. Here things lie at the foundation of national character and sentiments, and consequently of national events. We are carried by this means behind the scenes, or rather into the scenes, of private history, and shown what are really the secret springs of public history."

The volume we have thus drawn up, makes no pretensions to attractiveness, otherwise than the nature of the subject, and the facts exhibited, may be attractive.

Many things worthy to be perpetuated, have, no doubt, for the want of information, been omitted; accuracy, however, has been the constant aim of the author. Materials have been collected from sources as various as can be readily imagined by individuals who have not attempted a similar work,—the most of which it will not be thought necessary to specify particularly. The Town Books, Church and Society Records, and various Publications, were of course, carefully examined. Many of the facts here presented, were obtained from a History of Princeton, written some years since by Charles Theodore Russell, Esq., to whom we would here publicly acknowledge our indebtedness. We are also particularly indebted to several of the aged people whom we have consulted.

That this, our effort has many imperfections, and some slight inaccuracies, is extremely probable; yet we dismiss it, to those for whom it was compiled, with the hope that it may prove to be interesting and profitable to them. THE AUTHOR.

Princeton, April 1, 1852.

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HISTORY OF PRINCETON.

CIVIL AFFAIRS.

CHAPTER I.

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After the first settlement of Massachusetts, but a few years elapsed before the hand of industry penetrated far and fast into the uncultivated wilderness. In 1628, but eight years after the landing of the Pilgrims, Salem was settled. In 1629 Lynn was inhabited. Boston and Cambridge and Watertown were founded in 1630. The stream of emigration soon began to flow westward from its fountain. In 1635 Concord was purchased of the Indians and a settlement commenced. In 1638 Sudbury was planted, and Marlborough was incorporated but a few years subsequent to that period. The increasing population pushed farther onward the frontier of improvement. The fertile region in the vicinity of Worcester attracted the attention of the early settlers of Massachusetts. The first settlement in the County of Worcester was made in Lancaster, in 1645. Mendon is a very ancient town, the second in age in the County. Brookfield was incorporated by an Act of the Legisla-

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ture in 1660. Oxford embraces a tract of land which was a grant made to certain individuals by government in 1682.

On the 22nd of December, 1686, Joseph Trask, alias Puagastion, of Pennicook; Job, alias Pompamamay; James Wiser, alias Qualipunit; Sassawannow, of Natick, and Simon Pilicom, alias Wananapan, of Wamassick,— five Indians, who claimed to be lords of the soil, gave and executed a deed to Henry Willard, Joseph Rowlandson, Joseph Foster, Benjamin Willard, and Cyprian Stevens, in consideration of twenty-three pounds of the then currency, of a certain tract of land, twelve miles square, going under the general name of Naquag, and bounded as follows: "The south corner butting upon Muscopague Pond, and running north to Quanitick and to Wanchatopick, and so running upon great Watchusett, which is the north corner; so running northwest to Wallamanumpscook, and so to Quapuanimawick, a little pond, and so to Asnaconcomick Pond, which is the northwest corner; and so running south and so to Musshauge a great swamp, and so to Sussahatassick which is the south corner; and so running east to Pasquickquage, and so to Ahumpatunshauge, a little pond, and so to Snmpauge Pond, and to Muscopague, which is the east corner." This Indian deed, signed and acknowledged by the above named Indians, was received April 14, 1714, and recorded in the Registry of Deeds for Middlesex County, Vol. xvi, p. 511,— Worcester County not having been incorporated until April 2, 1731.

That this deed did not give to the grantees an indisputable legal title to the territory it purported to convey is evident. For prior discovery, or occupancy, by the

Indians, was not acknowledged by our legislators and courts as creating any fee in the soil; while discovery by the English was recognized as vesting all lands, mediately or immediately, in the Crown. Consequently, as this tract of land was included in the grant to the colony of Massachusetts, any conveyance of it by the natives must be invalid until sanctioned by the Provincial legislature. And that the original purchasers, regarded the deed as worthless is also obvious. For a little more than twenty-six years subsequent to its date, we find that the General Court on the 23d of February, 1713, upon the Petition of the sons and grandsons of Major Simon Willard* of Lancaster, deceased, and the other heirs of the grantees, for approbation and confirmation of their title to the above tract of land, passed an Order, "That the lands in the Indian deed, and according to their buts and bounds, be confirmed to the children of the said Simon Willard, deceased, or to their legal representatives, and to the other petitioners, or their legal representatives, and associates, provided that within seven years time there be sixty families settled thereon and sufficient lands reserved for the use of a gospel ministry and schools, except what part thereof the Hon. Samuel Sewall, Esq. hath already purchased, and that this grant shall not encroach upon any former grant or grants, nor exceed the quantity of twelve miles square. The town to be called Rutland, and to liye to the County of Middlesex." The tract of land purchased of the Indians, which was thus conditionally con-

* This was the famous Major Willard, who marched with 46 men from Lancaster to Brookfield, in 1675, for the relief of the little band there surrounded by more than 300 Indians, and whose memory has been unhappily slandered by tradition.

firmed, comprised in all 93,160 acres, including 1,000 acres owned by Hon. Mr. Sewall; and was surveyed by William Ward in October, 1715. This purchase, with the exception of that owned by Mr. Sewall, was distributed among the heirs of the original grantees in thirty-three shares: Joseph Foster had two, and the others had one share each.

The proprietors, at a meeting held Dec. 14, 1715, at Boston, voted to survey six miles square of the territory, for the settlement of sixty-two families, in order to the fulfillment of the condition of the grant of 1713. The settlers, on the 11th of August, 1720, entered into a written agreement with the proprietors, and bound themselves by certain articles, signed and witnessed. And on the 26th of June, 1721, this six miles square was confirmed to the settlers by the proprietors, and it now composes the town of Rutland, which was incorporated by an Act of the Legislature, May 30, 1722.

Of the remainder of the Twelve miles' Square, one portion, known as "Rutland District," was, by an Act of the Legislature, incorporated on the 14th of June, 1774, and called Barre, as a token of respect to a worthy friend of America, at that time a member of the British House of Commons; a second portion, called "the Northeast quarter of Rutland," was incorporated on the 13th day of June, 1767, and called Hubbardston, to perpetuate the name and memory of the Hon. Thomas Hubbard, Esq. of Boston, who had been sometime Speaker of the House of Representatives, a member of the Corporation of Harvard University in Cambridge, and a large proprietor of lands in Rutland original grant; a third portion was styled "Rutland West Wing" until the year 1759, when the inhabitants had certain

privileges granted them, and the place was called the "Precinct of Rutland West Wing" until its incorporation by an Act of the Legislature, June 7, 1762, when the name of Oakham was given to it; a fourth portion, with an equal tract from the town of Leicester, was incorporated on the 12th of February, 1765, as the town of Paxton—named after Charles Paxton, a commissioner of the customs; while the remaining portion, known as "Rutland East Wing," and comprising 11,626 acres, now constitutes the southerly and greater part of Princeton. The last mentioned tract is the only portion of the original purchase with which we are intimately concerned in this work.

Agreeable to a vote of the proprietors, this tract was surveyed and laid out into forty-eight farms, of two hundred and thirty-seven acres each and numbered by letters, and a strip of two hundred and fifty acres undivided, which now includes the "*Pout-water*" and "Letter M" lots. Rev. Thomas Prince, then colleague pastor of the Old South Church, Boston, was by far the largest proprietor of the tract, he owning nearly three thousand acres, the most of which subsequently came into the possession of the late Ward N. Boylston, Esq. The entire tract was bounded on the north and east by the line which separated it from several farms termed "Watertown Farms," and which in the Indian deed is described * as running from "Wanchatopick," now de-

* The line referred to crosses the Boston road near the "Great Maple," at the foot of the "Whitney hill," and, running northwest, leaving the farms of the late Jabez G. Read and Harlow Skinner a little to the north, constitutes the dividing line between those of Messrs. Elisha & Charles A. Mirick and Mr. Davis. "After reaching the height of land near Mr. Enoch Brooks's, it pursues a southeasterly direction and meets Hubbardston line on the land of Ezra Brooks."

nominated Rutland Pond, to "Great Watchusett;" on the south by Rutland and Holden; and on the west by Hubbardston. The original proprietors, at the before mentioned meeting in Boston, Dec. 14, 1715, chose a committee, to which the absolute control of the concerns of the proprietary was entrusted, and who made the first conveyance of any portion of said territory, subsequent to the purchase of the Indians in 1686.

Another portion of territory, now comprised in the town of Princeton, was the "Watertown Farms." "This was a tract of about three thousand acres, granted, tradition says, by the General Court to the town of Watertown, to aid in building and maintaining a bridge. I find, after diligent inquiry, no record existing of the grant, nor any act or clue, by which its date, or specific purpose, other than that above stated, can be ascertained. It dates, probably, about the year 1745, and was regarded as of little or no value. The line bounding it on the north and east, ran from the north boundary of Rutland East Wing, beginning at a stake and stones in the 'pine woods' on land of" Sewell Richardson,* "nearly due north to a stake and stones, still existing, at the corner of lands owned by Dea. Israel Howe, James Brown, and formerly by Charles Gregory, now by Daniel Parker. Thence it pursues nearly a westerly direction, crossing the county road near the mill-dam of James Brown, and passing a little to the south of Dea. Howe's dwelling-house, over the top of Pine hill, to the easterly side of Wachusett. Whence it pursues a crooked southerly course, on the side of the mountain, to the aforesaid line of Rutland East Wing, which it meets at a stake and stones on land of Enoch Brooks. This

* Formerly owned by the late Col. John Whitney.

tract was sold by the town of Watertown to sundry proprietors. At a meeting of these, soon after the conveyance, a committee, of whom I believe Jonas Harrington, grandfather of the" late Capt. Benjamin Harrington, "was chairman, was chosen to survey the territory, and divide it into farms *of equal value.* This accounts for the inequality in extent of the lots, some containing nearly double the number of acres of others. After the completion of this survey and division, the lots were numbered and drawn by the original proprietors, some of whom settled on the farms thus obtained, while the greater portion made a second conveyance of them to settlers."*

We can find no records which lead us to conclude that any settlement was made on either of the abovementioned tracts of land previous to 1739. The solitude of the wilderness had remained unbroken, unless the occasional report of a huntsman's gun, or the shrill whoop of the Indian, echoing among the hills, aroused the timid deer, or hungry wolf. Tradition says that numbers of both these continued in the vicinity, sometime after the first settlers made their homes in the wilderness. Some more than a century had now elapsed, since the Pilgrims disembarked from the Mayflower, upon the shores of New England. It had been a century of great labor,—of hardships, perils and wars,—to the first settlers of the country. During this time, the colonies were continually increasing in population and importance. Every year witnessed new settlements in the wilderness. About this period—Spring of 1739,—Mr. Joshua Wilder removed from Lancaster, and cleared a small spot, beside the brook, a little east of the dwel-

* Russell's History of Princeton, pp. 3, 4.

ling house on the farm owned by the late Peabody Houghton, and erected thereon a log house, in which he with his family resided for many years; probably until 1760. "Mr. Wilder was a saddler by trade, and the son of Capt. Nathaniel Wilder of Lancaster, a man somewhat renowned, in the annals of his time and town, for his temerity and facetiousness. He married a daughter of Maj. John Keyes of Shrewsbury, who was also no little famous 'in his day and generation.' During the French war, somewhere about the year 1760 or 61, Mr. Wilder purchased a large number of cattle for the purpose of driving them to Canada, and disposing of them at a profit to the English army. This intended speculation, however, was a total failure. On his arrival at its place of destination, with his stock, the war was so far concluded that he found no sale for it, or at least none at any adequate price. He returned, broken in property, and sold his farm to Benjamin Houghton, who owned the adjoining land, and with whom he had some litigation as to their respective boundaries. Soon after this he removed to Belchertown, then Cold Spring, where he died in 1762. Miss Sarah Wilder, his fourth child, was the first white person born in Princeton. Her birth occurred in 1739. In 1762 she was married to Thomas Meriam of Westminster, and was the mother of the Meriams* at present residing in that place. She died 1819, at the advanced age of 80 years. The descendants of Miss Wilder recollect hearing their mother frequently speak of gathering blueberries in company with others on the Meeting-house hill, with a file of soldiers to protect them from the Indians."† No other settle-

* Grandmother of Mr. Clark Meriam, who resides in this town.

† Russell's History of Princeton, p. 7.

ment was probably made, subsequent to that of Mr. Wilder, prior to the year 1750, when Mr. Abijah Moore commenced to clear the farm at present owned and occupied by Maj. Joseph A. Read. Mr. Moore opened the first public house that was kept in town. The third settlement was made by Mr. Cheever, on what is at the present day called the Cobb farm. And in May, 1751, (the following year) Mr. Robert Keyes with his family removed from Shrewsbury to this place, and se.tled on the farm now owned by Amasa Smith, which is situated at the foot of the Wachusett, east side.

On the 14th day of April, 1755, a daughter of Mr. Keyes, named Lucy, aged four years and eight months, attempting, as was supposed, to follow two of her sisters, who had gone to Wachusett Pond, about a mile distant, for some sand, and having nothing but marked trees to guide her, wandered out of the way, and became lost in the forest. The people for nearly thirty miles round immediately collected, and in companies traversed the woods, day after day, and week after week, searching for her, but without success. They also repeatedly dragged the neighboring pond. Nothing of the child was discovered. Many journeys were taken by the father in consequence of reports, but all in vain. The conjectures of the people were and have been various as to its fate; "the most prevalent, and which divers concurring circumstances render most probable," was, that it was carried off by the Indians on a visit to the mountain; and that she soon forgot her native language and became as one of the aborigines. "This was made more probable, by the story of two men, who went some years after this occurrence from Groton, on a trading expedition among the Indians on Canada line. They re-

lated, on their return, that they found living among the Indians, a white woman, who knew nothing further of her birth or parentage than that she once lived near '*Chusett hill.*'"

Mr. Oliver Davis was the first settler in the west part, and the fifth in the town. He settled on what is at the present time called "Clark hill," in 1751. Mr. Davis was industrious and frugal. He did much for the early advancement of the new settlement, by his example of diligence, and the introduction of useful, especially mechanical, arts. He purchased a large tract of land, part of which lay in Princeton, and the remainder in Hubbardston; and erected a saw-mill on a branch of the Ware river. This was not only the first application of water power to mechanical purposes in the town, but also the first in the immediate vicinity. He also, a short time subsequent to this, built a grist mill on the above-mentioned river, some half a mile below where the "Slab-city" mill now stands.* At a subsequent period this was consumed by fire, and both a saw and grist mill were afterwards built by him on or near the same site. Some of the first mills in Hubbardston were also built by him. Three of Mr. Davis's sons enlisted in the army, at the commencement of the Revolutionary contest, and one fell on the field of battle. Mr. Davis died on the 25th of January, 1803.

From the consultation of ancient records, or inquiries among the most aged inhabitants, we have not been able to decide upon the precise years when settlements were made in different parts of the town. During 1752, and the four or five following years, several settlements were commenced in various parts of the town. Among

* At present owned by Wm. D. Cheever, Esq.

the settlers of about this period, were a Mr. Peter Goodnow, on the site where the dwelling-house of Charles Russell, Esq. now stands; a Mr. Norcross commenced the farm at present owned and occupied by Mr. Israel Everett; Caleb Mirick, on the farms occupied by Messrs. Elisha and Charles A. Mirick; Samuel Nichols on Mr. Enoch Brook's farm; Mr. Mede, on the farm at present occupied by Ephraim Osgood; Joseph Eveleth, on the farm of the late Capt. Benjamin Harrington; Samuel Hastings, on the farm of Mr. George Davis; James Mirick, on the farm now owned by Mr. Geo. O. Skinner; Messrs. Thomas Gleason and Gibbs, on the site where the Wachusett Hotel now stands. A Mr. Stratton also commenced a farm where the "Union" meeting-house now stands. There were also, about this time, several settlements made in the west part of the town. Among this number, subsequent to the settlement of Mr. Davis, were Joseph Rugg, Charles Parmenter, Sadey Mason, Seth Savage, Timothy Keyes, David Parker, Robert Cowdin, Mr. Rosier,—Thomas Mason on the farm now owned by Joseph Mason,—Mr. Wheeler, and subsequently Col. Benjamin Holden from Dedham, on the farm now owned by Benjamin Holden, the grandson of the latter,—and Isaac Thompson, on the farm of Isaac Thompson.

The first settlers in the town labored under very great difficulties for a time, by reason of a rough, mountainous and rocky soil and the naturally moist state of the land, for want of passable roads, and from the prodigious quantities of heavy timber with which the ground was covered. The inhabitants were for some years dependent on the neighboring towns for most of their supplies. They were industrious, however, and in a

few years brought the soil into successful cultivation, when grass, especially, was produced in great abundance—the soil being rich and fertile.

The toils and dangers of original settlement being past, the increasing population and expanding resources required municipal powers for the management of the common interests of the inhabitants. In 1759, the freeholders and proprietors presented a Petition to the Legislature for Incorporation, whereupon the following Act was passed by the General Court:—

"Anno Regni Regis Georgii Secundi Tricesimo L. S. Tercio.

"An Act for erecting the East Wing of Rutland, so called, in the County of Worcester, and sundry farms contiguous thereto, lying between Lancaster and Narraganset number two, into a separate District by the name of Prince-Town.

"Whereas a number of the Inhabitants and Proprietors of the East Wing of Rutland, in the County of Worcester, and the proprietors and inhabitants of sundry Farms contiguous thereto, lying between Lancaster and Narraganset No. 2, have represented to this Court many difficulties they labour under, and praying that they may be made a separate District.

"*Therefore, be it enacted by the Governor, Council, and House of Representatives,* That the said East Wing of Rutland, so called, and sundry Farms lying contiguous thereto, contained within the bounds hereafter mentioned, be and hereby is erected into a distinct and separate District by the name of Prince Town:—viz. beginning at the northwest corner of Lancaster second Precinct, being also the southwest corner of Leominster,

from thence running north 54 degrees west seven hundred and sixty rods to a heap of stones upon the line of Narraganset No. 2, from thence running west thirty-five degrees south seven hundred and eighty-eight Rods to the southern corner of said Narraganset number two, then turning and running southeast fifty-six Rod to the northeast corner of said Rutland East Wing, then turning and running west thirty Degrees south eleven hundred and sixty Rod, on the northwest line of said Wing to the westerly corner of said Wing, then running south thirty-nine degrees east sixteen hundred and seventy Rod, being the dividing line of the first settlers part of Rutland, and the said Wing to the southerly corner of said East Wing, then turning and running east thirty-five degrees north eleven hundred and fifty rods on Holdin line to the corner of said East Wing, Holdin and Shrewsbury, and from thence running on the same point three hundred and ninety Rod on Shrewsbury line to the River, and from thence bounding on Lancaster sccond Precinct to the first mentioned bounds, and that the said District be and hereby is invested with all the Privileges, Powers, and Immunities that Towns in the Province by Law do or may enjoy, that of sending a Representative to the General Assembly only excepted.

"*Provided, nevertheless, and be it further enacted,* That the said District shall pay their proportion of all Town, County and Province taxes already sett or granted to be raised on the Towns of Rutland and Lancaster as if this act had not been made.

"*And be it further enacted,* That William Richardson, Esq. be and hereby is empowered to issue his warrant to some principal Inhabitant of said District

requiring him to notify and warn the inhabitants of said District qualified by Law to vote in Town affairs to meet at such time and place as shall be therein set forth to choose all such officers as shall be necessary to manage the affairs of said District.

"*October* 12*th*, 1759. This Bill having been read three several times in the House of Representatives—
Passed to be enacted.
S. White, Spk.

"*October* 16*th*, 1759. This Bill having been read three several times in Council—
Passed to be enacted.
A. Oliver, Sec'y.

"*October* 20*th*, 1759. By the Governor.
I consent to the enacting of this Bill.
T. Pomnall."

This district thus incorporated, and which comprised nearly 15,000 acres, constituting the main part of Princeton, was called Prince Town, to perpetuate the name and memory of Rev. Thomas Prince, then colleague pastor of the Old South Church, Boston, and a large proprietor of this tract of land, as before mentioned, and whose only surviving daughter and child the Hon. Judge Gill subsequently married for his first wife. At the time of the incorporation there were about thirty families in the place. The first physician, by the name of Dr. Zackariah Harvey, settled about this time, on the farm now owned and occupied by Deacon Ebenezer Parker.

In accordance with the last clause of the act of incorporation, a warrant was issued by William Richardson, of Lancaster, directed to Dr. Zachariah Harvey; and on the 24th day of December, 1759, the inhabitants convened at the house of Abijah Moore, their first dis-

trict meeting. Municipal officers were chosen, and from that day Princeton assumed her place among the regularly organized Districts of the Commonwealth.— Several pages are missing from the first volume of the Town records, consequently the proceedings of the above mentioned meeting are lost. The officers elected at this meeting were only chosen to serve until the March following, when, as at the present time, the regular meeting for an election was held. Hence, the first "March meeting" was convened in 1760. The first, however, of which the proceedings are found on record, was held in March, 1761.* It is very evident from the following protest which is transcribed from the records, that there was some difficulty at this meeting:—

"We the subscribers, Inhabitants and freeholders of Prince Town District, judging the annual meeting in Prince Town District on the 16th, of March, 1761, to be illegal, by reason of the meeting not being purged from such persons or voters as are unqualified by law for voting, we do therefore hereby enter our dissent against said meeting, it appearing unlawful. Signed,

James Thompson,	*Oliver Davis,*
Isaac Wheeler,	*Capt. Eliphelet Howe,*
Ephm. Allen,	*Sadey Mason,*
Wm. Muzzy,	*Gideon Fisher.*

Princetown District, Mar. ye 16th, 1761."

Previous to the last date, the inhabitants having petitioned to the General Court, praying said Court to grant them a land tax, to enable them to build roads, and also to erect a house for Public worship, and having had their petition granted, and received the amount of £337,

*See a list of officers chosen at said meeting, transcribed from the records, in the appendix.

public roads were laid out by the Selectmen in 1762, according to the instructions of the district. Of these, the first completed was "a road from Westminster line thro' Allen's farm, thence on the line between the Wing and Farms so called; thence thro' the land of Mr. Moses Gill and Caleb Mirick, to the meeting-house; thence thro' lots Letter B, No. 9 and 12, Letter H G. No. 22, to Holden line." The first settlers must have had romantic notions; for it appears that they were in the habit of constructing their roads over the highest hills. The manner of locating their roads also was somewhat peculiar.* And what is still more remarkable, they "endeavored to locate their meeting-house as near heaven as possible"—placing it on the summit of the highest point of land, except that of the old Wachusett. After repeated requests preferred to the district by several of the inhabitants, it was granted to them in 1768, to pay their highway taxes, by work on the new roads most needed, and the price was fixed for the labor of man and beast. A short time subsequent to this period, many of the other roads at present existing in the town were built. Great sums have been appropriated for roads from time to time.

* See in the appendix.

CHAPTER II.

Character of the First Settlers—Their Ancestry—Increase of Population—Province Lands—Land granted by the General Court to the First settled Minister—Petition to be Incorporated as a Town—Act of Incorporation—Opposition of the Town to the addition of Territory—First Representative—Boundary.

In tracing the history of Princeton, we are approaching the close of that generation of men, who may be

called, the *the first settlers of the town*. Our minds, however, linger around this period with the most intense interest. The men of that day had difficulties, perplexities and trials, to endure and overcome, such as are in a measure experienced in the settlement of all new colonies; yet not in the *eminent* degree, perhaps, that they were by the first settlers of these regions.—The adventurer who at the present day penetrates the distant west, or the regions of California, may carry with him some of the comforts of civilized life, but this could not be obtained at the period of the settlement of Princeton; for but a few of the luxuries of existence were known in the country.

On the other hand, these early settlers were persons of decision, boldness, enterprise and independence.—They left their native town or country, and bid adieu to friends, acquaintance, a father's house, a pleasant home, to take up their abode in a howling wilderness, exposed day and night, whether in the hut or field, to the lurking and ravenous bear and wolf,—to cultivate a dreary waste, and this, too, under a thousand difficulties. Yet to clear the forest, erect houses, construct roads, build bridges, maintain schools, and support the gospel ministry, were enterprises most cheerfully undertaken.—Merely to live was not the whole of life with them, it was the height of their ambition to live as honest men, good neighbors, honorable citizens, and accountable to their Creator. They were not inferior to that generation of men whose settlement in New England constitutes so important an epoch in history, and whose fame knows no limits other than the whole civilized world.—They were men possessing the sentiments of the Pilgrims; men who understood and highly valued both re-

ligious and civil freedom; who cheerfully suffered for its enjoyments; who were determined on its maintainance and promotion; and who zealously labored to prepare their children for its support and perpetuation.—They understood, appreciated and loved the truth.—They prayed and labored for its diffusion. They cultivated and exhibited the evangelical spirit and faith of the gospel. Such were the men who settled here, and such their character. The charge of excessive vanity has not unfrequently been cast upon the people of New England, for speaking in terms which betray warm admiration for the character of their ancestors. And yet, those who would reproach us as being judges, there is truth, confessedly, in an artfully expressed sentiment of a writer of antiquity. "The Lord sifted the kingdoms of Europe to obtain good seed wherewith to plant the sterile fields of New England."

A large proportion of the families first settling in Princeton, could trace their ancestry back to the earlier settlers of New England. Many came from Lancaster, some from Concord, some from Weston, some from Sudbury, and others from Dedham, Lexington, Watertown, Medfield and various other towns in different parts of the Province.

Some twelve years subsequent to its incorporation as a District, Princeton had increased in numbers and wealth to a considerable extent. In 1759 there were, probably, not more than twenty-five or thirty legal voters, while in 1771 the number had augmented to nearly one hundred; and when the census was taken in 1791, a still later period, there were one hundred and forty-four dwelling-houses and 1,016 inhabitants in the place. In addition to the two tracts of land which were

incorporated into the District in 1759, there were contiguous thereto some thousands of acres of Province land, which had never been incorporated into any district;—with the exception of five hundred acres, mainly lands on the Wachusett mountain, and which at a subsequent period were granted by the General Court to the Rev. Timothy Fuller, in consideration that he was the first minister and settled upon a small salary in the infancy of the town.* In 1765, the District chose Samuel Woods, Joseph Eveleth and Boaz Moore, a committee, and instructed them "to send," in behalf of said district, "a petition† to the Great and General Court for the province land in this district." "Of the adjoining Province lands, one thousand acres known as the 'Potash farm,' were granted to one Plastid, in case he should teach the people the manufacture of potash. Buildings were erected and the manufacture commenced. For some reason, however, Plastid failed to obtain the land, and it was subsequently granted to Gen. Ruggles, for some military service in the French war. The remainder of the Province land was probably settled by adventurers or taken up by speculators."

In 1770, it was voted by the District to petition the General Court to be incorporated into a town; and accordingly, the Selectmen were appointed a committee for this purpose. During this year, or early the succeeding one, they forwarded to the General Court the Petition which follows, and which eventuated in the sought for Act of Incorporation, a copy of which Act we also subjoin.

* See Appendix, for a copy of the Petition and Resolve upon which said land was given to Mr. Fuller.

† No copy of this Petition, or of the one for incorporation in 1759, or of that of the town in 1772, is to be found.

"*Province of Massachusetts Bay.*

"To His Excellency Thomas Hutchinson, Esq., Governor and Commander-in-Chief in and over said Province, The Honorable His Majesty's Council and House of Representatives in General Court assembled at Cambridge.

"The Petition of Princetown, in the County of Worcester, humbly shews, That said place composed of Province Land and other Lands, and Farms which never before belonged to any Town or District to the Amount of near eight thousand acres, together with a part of the original grant of twelve miles square to the Proprietors of Rutland, which part was never incorporated into the Town of Rutland or any other Town, as many of this Honorable Court are well knowing, was in the year 1760 —1759—erected into a District by the name of Princetown, and was not annexed to any Town to join with them in the choice of Representative, and never can join with any, without being subject to greater difficulties than any District lately made by reason of the distance, and badness of the Roads.

"Your petitioners therefore humbly pray (seeing said District was composed of lands, which never before belonged to any town or District) you would out of your wonted goodness erect said place into a Town, with all the powers and privileges which are enjoyed by other Towns in this Province.

"And as in duty bound will ever pray.

Ebenezer Jones,
Joseph Sargent,
Boaz Moore,
Caleb Mirick, } *Committee.*"

" Anno Regni Regis Georgii
Testii L. S. Undecimo.

"An Act to erect the District of Prince Town into a Town by the name of Princeton.

" Whereas the Inhabitants of the District of Prince Town have Petitioned this Court to be Incorporated into a Town that they may enjoy the privileges of other Towns in this Province,

" *Be it therefore enacted by the Governor Council, and House of Representatives*, That the District of Prince Town in the County of Worcester, *with all the lands adjoining to said District not included in any other Town or District*, be and hereby is incorporated into a Town by the name of Princeton, and that the Inhabitants thereof be and hereby are invested with all the powers, privileges and immunities which the Inhabitants of the several Towns within this Province do enjoy.

"*April* 17*th*, 1771. This bill having been read three several times in the House of Representatives—
Passed to be enacted.
Thomas Cushing, Speaker.

" *April* 19*th*, 1771. This Bill having been read three several times in Council—
Passed to be enacted.
Thomas Flucker, Scc'y.

"*April* 24*th*, 1771. By the Governor.
I consent to the enactment of this Bill.
T. Hutchinson."

The inhabitants of Princeton, as appears from the town records, were strongly opposed to the addition of territory to the original district, which was made by the above act of the General Court. Hence they passed, in

Oct. 1771, the following vote :—" That it is the opinion of the town, that it is a hardship both to this town and the farms lately laid to it, that they should be annexed, inasmuch as they are in no way accommodated to it, and that it is impracticable that they should receive privileges that they be not rated." In May following, it was voted, " That a petition be prepared to" be presented to the General Court then " setting in Cambridge, praying that the land lately annexed to this town may be taken off;" and the town also chose a committee consisting of Joseph Eveleth, William Thompson and Joseph Sargent, for this purpose. This petition, as before stated in a note, has been lost by some means.—The land alluded to, is probably that which at the present time constitutes the northern part of the town, known by the name of " Notown," which was undoubtedly annexed at that time,—inasmuch as the above act of the General Court embraced " all the lands adjoining said District" not previously incorporated in any district or town ; but which was also, it would seem, on the prayer of this petition " taken off." It was finally annexed again by an act of the Legislature in 1838. The great objection to the annexation of the " farms" was, that roads were to be built through them, at the expense of the town ; which would in their view be " an unreparable and unsupportable burden to the inhabitants."

The town after the passage of the above act of incorporation had the right of a representation, but as this must have been at their own expense, it was voted in 1772 and 1773 not to send a representative, on account of the " extraordinary cost" and also the " great expense of making roads." The first representative of the town was Moses Gill, who was chosen in 1774 to

represent it in the General Court to be held in Salem, Oct. 5. It was the custom of the town, at that early date, to give *written instructions* to their representatives.* The manner of calling the early town meetings, was to divide the town into "ranges," usually two, and a constable was appointed for each "range," whose duty it was to give personal notice to each inhabitant.

The territory of Princeton at the present time consists of "Rutland East Wing," containing about 11,626 acres; of the "Watertown Farms," about 3,000 acres; of Province lands, incorporated in 1759, nearly 2000 acres; and of lands annexed, in 1771, about 2500 acres; and about 500 acres set off from Hubbardston, on petition of the owners in 1810; and about 500 acres from "No Town" in 1838. The town is situated some fifty miles from Boston, about due west; and fourteen miles from Worcester, nearly north;—and is bounded on the north by Westminster, on the east by Sterling, on the south by Holden and Rutland, and on the west by Hubbardston.

* For the instructions given to Mr. Gill in 1774 see succeeding chapter.

CHAPTER III.

American Revolution—First expression of the town in relation to revolutionary measures—Resolutions—Committee of correspondence—Alarm—Preparations for war—Instructions to representative—Declaration of rights—Bounty to the minute men—The citizens leave their homes for the contest; Trouble with Rev. Mr. Fuller—Declaration of Independence—Regulation of the currency—War terminated.

We have now reached an epoch of the deepest interest in our history. "The middle of the century had scarcely

past, before the shadows of oppression began to darken the land, and the first tremulous motions of the revolution, which finally upheaved the colonial government, were felt. The collision of popular privilege with royal prerogative, maintained during successive years by the representatives, had prepared the people for the investigation of the principles on which their connection with the mother country rested, and waked their vigilance for the protection of chartered and inherited rights."— The long series of wars* which they had previously endured, were doubtless useful schools, diffusing military spirit, and imparting knowledge of strength and skill, and confidence for repelling encroachments.

When the appeal to arms approached, however, some of the colonists were filled with fear. And this is not to be wondered at, since the match was most unequal. There was on the one side, no organized regiment, no fortified town, no ship of war, no money, no arms nor military stores; while on the other there was a well disciplined army, with eminent officers, an extensive and powerful navy, an abundance of money, arms and stores, sustained by a reputation for military bravery that made their name a terror to all Europe. Besides, they had been educated with sentiments of veneration for the Crown of England, to which they had sworn fidelity, being indebted to its bounty for the honors and wealth they possessed. Some among them viewed the opposition to the measures of government premature, in its advance to extremities. The times, however, did not admit of a middle course. For the crisis had already arrived.

And it was found that the American colonists, gener-

* Indian and French Wars.

ally were so inflexible in their adherence, on all occasions, to truth;—so elevated, expansive, and practical were their views; so keen were their sensibilities to what was wrong and injurious; so steadfast their determination to secure what was just; so vigilant their guardianship of their inalienable rights; and so ardently were they attached to the principles of liberty;—that, with comparatively few exceptions, there existed but one feeling, sentiment and aim, and that was to secure their just rights; and if this could be effected in no other way, to do it by the Declaration of Independence.—However the colonists were divided in other things, they were united in this. However different in their departments of effort, all converged to this one great point.

The earliest expression of opinion, on the records of the town of Princeton in relation to revolutionary measures, was entered on the 7th of March, 1768, when the people, at their annual town meeting, manifested their indignation at the promulgation of the act of Parliament imposing duties on paper, glass, painters' colors and tea, imported into the colonies. They did this by concurring with certain resolutions* to encourage domestic manufactures and refrain from purchasing the taxed articles, which were passed by the inhabitants of Boston, at a meeting held October, 1767.

From this period to 1773 no doings of the inhabitants, in their corporate capacity, mark the progress of the spirit of independence. A letter of correspondence†

* The Legislature adopted resolves of similar import, Feb. 26.

† The letter of correspondence to the town, closes with these words:—"Let us consider, brethren, we are struggling for our best birth right and inheritance, which being infringed renders all our blessings precarious in their enjoyment, and consequently trifling in their value. Let us disappoint the

received from Boston, called the attention of the town, at a meeting held in January, 1773, to the grievances under which the province labored. A committee was appointed to consider the contents of said letter, who presented the following resolutions at the adjournment, January 25, which exhibits the spirit that animated the bosoms of our fathers in those days which "tried men's souls." They were unanimously passed by the town :—

"Resolved, 1st, That the connection between the mother country and these colonies is of great consequence to both, if mutually kept up; but when digressions are made from established compacts, that connection begins to lessen, and of course, creates an alienation, the effects of which must be attended with bad consequences. For the resolute man, in a just cause, while in a state of freedom, never will consent to any abridgements or deprivations of his just rights, and disdains threats or any measures of compulsion to submission thereto—not like the dog, the more he is beaten the more he fawns; but on the contrary, with a noble mind, defends to the last, and every stripe stimulates his efforts and endeavors, in defence of his own country's cause.

"2.—That this town, as a part of their province, whensoever their rights, liberties, and properties, are infringed upon, by what authority soever, that they, in honor to their forefathers, by whose solicitude and industry, under God, they for many years have enjoyed the fruits of their labors—for the regard they bear to posterity—as friends to their country, have good right to

men, who are raising themselves on the ruin of this country. Let us convince every invader of our freedom that we will be as free as the Constitution our fathers recognized will justify."

complain, and manifest their uneasiness at such proceedings.

"3.—That the repeated attempts to make the people of this province subject to unjust taxation, and absolute dependency upon the crown, together, appear subversive of, and inconsistent with, the constitution of a free people.

"4.—That such measures are unconstitutional, and demand the attention of all well disposed people, and a mutual connection and joint adherence in proper means for redress, that thereby the rights and liberties, civil and religious, which have been transmitted to us from our illustrious ancestors, might be kept inviolate by us their posterity.

"5—That they shall be always ready to concur in all just and proper means that this province and the neighboring colonies may come into for the common good, and in conjunction with the friends of liberty, shall bear testimony to all invasions upon our rights and liberties.

"6.—That the report (these resolutions) be put on the town record, that posterity may know they had a sense of their invaluable rights and liberties, and were not willing to part with them, but by their own consent, and that *they are determined to vindicate and support them as time and occasions may call.**

Ephraim Woolson,
Boaz Moore,
Ebenezer Jones,
Charles Brooks.
} *Committee.*"

At the annual town meeting in March, 1774, it was voted "to choose a committee of correspondence to com-

* A copy of the above resolutions were transmitted to the inhabitants at Boston, by the Clerk.

municate with committees of correspondence in other towns in this province, to give the earliest intelligence to the inhabitants of this town, of any designs that they shall discover, at any subsequent period, against our natural and constitutional rights." Accordingly, Capt. Benjamin Holden, Joseph Everleth, Samuel Woods, William Thompson, John Jones, Adonijah Howe, and Sadey Mason, were elected a committee of correspondence,—four of whom were to constitute a quorum.

The records of the town of Princeton exhibit the brightest evidence of the devotion of its inhabitants to their country's inalienable rights. They were not only ready to pass resolves which breathed the spirit of patriotism; but they were also ready to seal their devotion to their country's cause, by death on the battle-field, if need be. Hence, when the alarm* reached the place, that a band of the King's troops had made an excursion by night, up the Mystic river, and carried off a quantity of gunpowder deposited in the arsenal in the northwest part of Charlestown, the effect was electric. And tradition says that a part of the night was spent by some in changing pewter platters into musket bullets, and in preparation for immediate engagement. As soon as these arrangements could be completed, several of the inhabitants marched, and were on their way, when the return of messengers from Boston assured them their further advance was unnecessary.

It has been supposed by some that the occasion had been seized to try the spirit of the inhabitants at large, that they might thereby ascertain the extent and strength of the resolution of resistance. And such was the spirit animating the community, that men who had

* The exact date of this alarm we are not able to state.

never seen the tents of an enemy, left the plough in the furrow, and the sickle in the harvest, and went out to meet the trained foe, without discipline, equipments, or munitions.* It is said by one historian: "There came men without officers, and officers without men, long fowling pieces and short blunderbusses, muskets of all sorts and sizes, some without locks, others without stocks, and many without lock, stock, or barrel; cartridge boxes, shot belts, powder horns, swords, hatchets, snickersees, crow bars, and broom sticks all mingled together." Ample evidence was afforded of steadfast determination to meet even the dreadful appeal to war, and a sufficient pledge was given of the support every town might hope from its neighbors in extremity.

One beneficial result from this excitement, was the admonition of the necessity of a better preparation for the contest which was now evidently approaching. At a meeting held in Princeton, but a short time subsequent to that period, the selectmen were instructed to purchase two barrels of gunpowder, one hundred weight of lead and three hundred flints, to add to the town stock. This vote evinces both a foresight of consequences and determinateness of action on the part of the town.

In October, Moses Gill was elected representative to the General Court to be held in Salem, and Benjamin Holden delegate to the provincial Congress to be assembled at Concord. The former was instructed, "absolutely to refuse to be sworn to represent said town by any *unconstitutional officer*," and, "In case the General Court is prevented setting *constitutionally* to repair to Concord, and join the provincial Congress." The in-

* 6000 from Worcester County.

structions to the latter required that he should "use his greatest influence to prevent all arbitrary acts of Parliament taking place, evidently tending to destroy the liberties and privileges of this and the other provinces," and also to "endeavor to make provision for and come into such measures as shall be for the peace and good order of this Province."

Gov. Gage was a royalist, and becoming alarmed by the spirit of the instructions that were given to the representatives in most towns, and the stormy aspect of the times, issued his proclamation, declaring that it was expedient the session of the General Court, summoned to be held the 5th of October, should not be held; at the same time discharging the members from attendance; and announcing his intention not to meet the assembly. But the current of popular feeling was not thus to be diverted. The representatives elect assembled at Salem, and, resolving themselves into a provincial Congress, elected John Hancock President, and Benjamin Lincoln Secretary, and immediately adjourned to Concord. Here measures were taken for arming the whole province; twelve thousand men were to be raised, and to hold themselves ready to march at a moment's warning.

The patriotic resistance to invasions of liberty was not confined to municipal corporations or general assemblies of citizens. The fervid enthusiasm, pervading the whole fabric of society, manifested itself in varied forms. The following document is found appended to the second volume of the records of the town, without date.—It appears to be an oath of allegiance or declaration.—It breathes the spirit of the times; and was probably drawn some time during the year 1774:

"I do truly and sincerely acknowledge, profess, testify, and declare, that the Commonwealth of Massachusetts is, and of right ought to be, a free, sovereign, and independent State. And I do swear that I will bear true faith and allegiance to the said Commonwealth, and that I will defend the same against all traitorous conspiracies and hostile attempts whatsoever—and that I do renounce and abjure all allegiance, subjection, and obedience to the King or government of Great Britain, and every other foreign power whatsoever. And that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, superiority, pre-eminence, authority, dispensing, or other power, in any matter, civil, ecclesiastical, or spiritual, within this Commonwealth—except the authority and power which is or may be vested by their constituents in the Congress of the United States; And I do further testify and declare that no man, or body of men hath or can have any right to absolve or discharge me from the obligation of this oath, declaration, or affirmation—and that I do make this acknowledgment, profession, testimony, declaration, denial, renunciation, and abjuration, heartily and truly, according to the common meaning and acceptation of the foregoing words, without any equivocation, mental evasion, or secret reservation whatsoever, so help me God.

"Signed,

Sadey Mason,	*Samuel Woods,*
Benjamin Holden,	*Boaz Moore,*
Ebenezer Parker,	*William Thompson,*
William Dodds,	*Humphrey Moore,*
Enoch Brooks,	*Jonas Smith.*"

This is a most explicit declaration of independence.

Whatever may be its age it breathes the same spirit that is found in the splendid document of 1776, which proclaimed the dissolution of all ties of colonial relation.

The commencement of the year, 1775, was a period of intense interest. The difficulties between England and her American colonies were fast hastening to a decision by the appeal to battle. The coercive measures of the British Parliament required the Colonists to acknowledge principles subversive of true liberty. Petitions and remonstrances failed to reconcile the parties. The Colonists, who might at the outset have been contented with the redress of grievances, and by reasonable concessions, now looked forward to the accomplishment of independence. The indomitable perseverance of the ministration left no hope of reconciliation. "The language of moderation was still on the lips of men, but stern determination in their hearts. It was like the pause on the eve of fight, when the signal for engagement is impatiently awaited." Preparations for the conflict were actively, though silently, made, both on the part of the British and the colonies.

The town records show the people of Princeton to have been not behind their neighbors in their preparations for the struggle that was about to commence. In March, "the standing company" were directed to "train once a week," and to "put themselves in a proper position for defence."* At the same time, it was voted to procure seventy-two dollars for the use of the company of minute men, besides the necessary accoutrements. This company consisted of thirty-six men. The selectmen were instructed to pay said money "when

* The officers of this company were Ebenezer Jones, Captain; Joseph Sargent, Lieutenant; and Samuel Hastings, Ensign.

they marched." Their services were soon to be required in their country's defence. On the 19th of April, an express came to the town, shouting "to arms; the war is begun." As the news spread, the implements of husbandry were thrown aside in the field, and the citizens left their homes with no greater delay than was needful to seize their arms. In a short time, the minute men were paraded and took up their line of march towards Lexington and Concord.

While the military strength of the town was arrayed in arms against the troops of the King, the committee of correspondence were dealing with the internal enemies of the country. The following vote is recorded on the town records, May 24: "Voted on reading the paper received from the Congress, that the committee of correspondence retire to receive the complaint of any person against any one suspected to be unfriendly to their country, and that they make their report of such persons complained of to the town for their further consideration." The committee, upon their return, reported that the Rev. Mr. Timothy Fuller and Lieut. Caleb Mirick are complained of as persons suspected to be unfriendly to their country—Mr. Fuller for refusing to call a Fast* last year, and for his public discourse to the minute company the last Fast† as tending to discourage people in defending their rights and liberties, and for taking cattle suspected to be Col. Jones' property; Mr. Mirick for taking cattle suspected to be Col. Jones' and for entertaining tories at sundry times,—which complaint being

* A Fast appointed by the General Court, during its session in 1774 in imitation of their pious ancestors, "who on all occasions of common danger and distress devoutly looked to God for direction and favor."

† Mr. Fuller's text on that occasion was the following: "Let not him that girdeth on the harness boast himself as he that putteth it off."

read, the town then voted "that Mr. Fuller and Lieut. Caleb Mirick* be inquired of for their conduct touching said complaint."

At an adjournment of this meeting, June 20th, Mr. Fuller presented a "paper to the town for their consideration," vindicating himself from the above-named-charges. The town, however, voted that said "paper" was unsatisfactory, and at the same time voted "to hear Mr. Fuller a fortnight longer in order to inquire into his late conduct;" and also that an addition of four be made to the committee of correspondence for this purpose, and made choice of Messrs. John Ellis, Ephraim Hartwell, Charles Brooks, and Joseph Phelps accordingly. At the expiration of the time, the committee of correspondence presented a second "paper" from Mr. Fuller, which shared a like fate with the first.† At this meeting, after the rejection of said "paper," it was moved to choose a committee "to draw up something further for Mr. Fuller to sign as satisfactory to the town and to make report of the same." The following were elected: Sadey Mason, Capt. Moore, Dea. Howe, Charles Brooks, and Joseph Eveleth. Attempts were made to reconsider the the last mentioned vote, but they were ineffectual. Consequently the above-mentioned committee, at a subsequent meeting, held June 20th, reported a "paper" for the Rev. Mr. Fuller to sign as satisfactory to the town." It was then moved, seconded and voted that *Mr. Fuller sign the paper before the town act upon it*; accordingly agreeable to said vote the paper was signed by Mr. Fuller, in presence of the town; it was then put, to see if

* No further action was taken on Mr. Mirick's case. The inference is that he satisfied the town of the rectitude of his conduct and intentions.

† Neither of these "papers" are on the records of the town. They are probably among the things that were.

the town were satisfied with said papers for his past conduct, so far as it appeared unfriendly to the common cause, and it *was voted not satisfactory.*

This procedure on the part of the town was a strange anomaly. It is very evident, whatever might have been the character of this "paper," it having been drawn up by men who were firm supporters of the revolution, and, of course, opposed to all who were royalists, that but one thing should have prevented its being satisfactory—and that was, Mr. Fuller's refusal to sign it. But they did not let the matter rest here. On the 16th of Aug. the town voted to request Mr Fuller to ask a dismission, and also chose a committee to wait on Mr. Fuller and acquaint him with the above request. And on the 28th of the same month, a committee was chosen, consisting of Lieut. Mirick, Dea. Keyes, Mr. Brigham, Mr Woods, and Abner Howe, "to draw up reasons" why the town made said request. At the same time, the committee of correspondence reported, in reference to his political conduct, representing him as being unfriendly to the rights and liberties of America. At the adjournment of this meeting on the 31st, Mr. Fuller presented a third "paper," in accordance with the request made by a committee in behalf of the town. But this, as might be expected, was equally unsatisfactory with the two preceeding. Oct. 5th it was voted by the town to request the assistance of some of the committee of correspondence in the neighboring towns "to advise respecting Mr. Fuller's conduct as a tory." Dec. 26th, a committee consisting of John Ellis, Ebeneezer Hartwell, Capt. Moore, William Thompson and Thomas Mason were elected, who in conjunction with a committee of the church, were to prepare allegations against Mr. Fuller,

and on the 8th of January following. the town voted to unite with the church in calling a council, "if upon the advice the church and town committees should obtain, should make it appear proper to have a council." Accordingly a council* was convened at Princeton, to take into consideration the propriety of Mr. Fuller's dismission; and on the 19th of March the council advised to his dismission, and consequently he was dismissed, by a vote of the church on the 20th, and the town on the 24th. At the same time the town chose a committee consisting of Lieut. Caleb Mirick, Dea. Adonijah Howe, Joseph Haynes, Samuel Moseman, Lieut. Joseph Eveleth, James Mirick, and Nathaniel Cutler, "to keep Mr. Fuller out of the pulpit." This committee were faithful in attending to the duty assigned them, and standing on the pulpit stairs, as required by law, "did on the following Sunday, with force and arms, restrain and keep out of the said pulpit, him the aforesaid Timothy Fuller." The dealings of the town with Mr. Fuller, were of no gentle character; and they evince the "revolutionary enthusiasm" which pervaded the inhabitants at that time. During the whole revolutionary struggle the same spirit was manifested. They cheerfully met the demands of the State and Congress, to whatever sacrifice it might subject them. In January, as recommended by Congress, a contribution of money and provisions was raised for the towns of Boston and Charlestown.

On the 1st of May, a resolve of the Continental Congress provided for the removal of the indigent inhabitants of Boston, estimated to number five thousand, and

* The proceedings of said council, and also of the church, narrated under another head. Chapter 6.

their distribution among the towns of the interior. The proportion of Princeton was 24, which the town voted to receive.

March, 4th, 1776, it was voted to add two persons to the committee of correspondence in the place of Col. Benjamin Holden and Capt. John Jones who had joined the continental army.

Men were drafted, in the early part of the year, for the reinforcement of the army investing Boston, by the officers of the militia and the selectmen. At this time several were levied in Princeton.

On the 14th of June, a motion was made, to see if the town would support independence, if it should be declared; and it was voted unanimously to "concur with the Continental Congress, in case they shall declare independency." July 14, 1776, the Declaration of Independence was received. "This instrument, the eloquent echo of sentiments as boldly expressed, in less splendid form, from almost every village of New England, long before they were promulgated in that paper which has been reverenced as the Magna Charta of Freedom," was hailed with joy by the inhabitants of Princeton, and stands recorded on the town's records.

On the 10th of September, one fifth part of the militia of the State of Massachusetts were called out immediately to march to New York, to prevent the enemy from cutting off the communication between the American army in the city and on the island of New York, and the country. One fourth part that remained of the military, were required to be equipped and ready to march at a moment's warning should their services be needed. Frequent demands were made for soldiers for the defence of Boston and other exposed places. Prince-

ton answered each call, following in quick succession, to the utmost extent of her means.

On the 30th of September, it was submitted to the people to determine, whether they would consent, that the House of Representatives and Council in Convention, should adopt such constitution and frame of government, as, on mature deliberation, they should judge would be most conducive to the safety, peace, and happiness of the State in after generations. The town voted that they have the power, to adopt, a "new Constitution" and frame a system of government for this State.

To prevent monopoly upon such articles as were considered the necessaries of life, the Selectmen, and committee of correspondence were empowered by an act of the Provincial Congress, to fix and establish ultimum prices. A committee was chosen May 26, to prosecute all breaches of the regulations reported for the sale of said articles, in Princeton.

But a short time elapsed before the beneficial results of the regulations established throughout the Commonwealth, were defeated, by the fluctuations of the currency unsustained by a metallic basis, which finally depreciated to worthlessness.

The year 1777, had scarcely commenced when a requisition was made for every seventh of the male inhabitants, over 16 years of age, to complete the quota of Massachusetts, in the continental army to serve for eight months at least. At a meeting of the inhabitants of Princeton, in March, it was voted to give twenty pounds to each man that would enlist in the continental army for three years or during the war.

In March each town was required to procure, and deliver, shirts, stockings, and other clothing for the Mas-

sachusetts soldiers in the continental army, in the proportion of one set to every seven males over 16 years of age of the population. Princeton supplied her proportion, for which compensation was subsequently made.

Aug. 9, fourteen men were drafted to join the northern army three weeks under Gen. Lincoln.

The inhabitants expressed their approbation of the articles of confederation of the United States, and their determination to support the government by their utmost exertions.

A constitution for the State reported by a committee of the General Court, in December 1777, and approved by that body in January following, was submitted to the people in April, and approved by a very small majority. Of 37 votes given in Princeton, twenty were in favor and seventeen opposed to acceptance.

Several of the citizens of Princeton were drafted, under the resolve of June 12, 1778, for raising 180 men for an expedition to Rhode Island. On the 23d of June two were required, as guards to the captured troops of General Burgoyne. Voted £72, be granted for bounties to soldiers and the support of their families. The town voted to obtain on loan the money necessary for the payment of bounties.

In 1779 severe distress was experienced, from the depreciation of the currency, the exorbitant price for the necessaries of life, and also the distrust of public credit. A convention assembled at Concord, by the invitation of Boston, July 14th, composed of delegates from all parts of the State, for the purpose of consulting on measures to give effect to the recommendations of Congress to the United States for the relief of the people. Princeton was represented by the committee of correspondence.

Prices were regulated by a moderate apprizal of the value of articles of produce and merchandize; loans to government, provision for the support of the clergy, and attention to schools as the means of good education, were earnestly recommended.

The town at a meeting August 6th, expressed cordial approbation of the proceedings of said convention.

Thomas Parker was elected a delegate to attend a county convention, to be held at Worcester, on the 11th of August, when a scale of prices was fixed, and resolutions adopted to adhere to and execute the regulations.

The same gentleman was deputed to attend the second State Convention, at Concord, Oct. 12, where a more detailed regulation of prices was made, resolutions passed, and an address framed, not essentially different from those of the former meeting.

The town delegated seven men in addition to the committee of correspondence to carry the resolutions of the Convention into effect.

Nine soldiers were raised Oct. 9, to join Gen. Washington, at Claverick, on Hudson river; and were supported by the town, at a charge, in the aggregate of £450.

In November the town voted to petition the General Court to refund one of the fines paid by the town for a deficiency in raising their quota of men for the continental army.

The exertions of preceding years had almost exhausted the money market, and means of the country. The difficulty of complying at the commencement of 1780 with the increased requisitions for public defence was severely felt, and the burdens of the war rested with heavy pressure on the community. Yet strenuous efforts

were made to sustain the army and meet the frequent demands of the government.

In compliance with a resolve of June 22d, twelve men were raised for the Continental Army at Claverick. Provisions being needed for the army, Princeton purchased beef according to resolve of Sept. 25, to the amount of £8460. At another time, to the amount of £1600. The town obtained a loan also of £15,000 to raise men for the army. At another time, £22,305, 16*s*, 7*d*.

May 29th, the Bill of Rights and Frame of Government were submitted to the people, and accepted by a large majority, thirty-two in favor, five against.

The first elections under this constitution, ratified by the people, took place in September. The votes of Princeton were divided; Hancock received 27, and Bowdoin 17 for Governor; James Warren, 27 and Artemas Ward 17 for Leiut. Governor.

In 1781, the supplying of soldiers had become so difficult, that they were only procured by exorbitant bounties, and the most zealous exertions. Hence for the encouragement of soldiers, the town, Jan. 17, "Voted, that each soldier that shall enlist in the continental service for three years, or during the war, receive one hundred hard dollars, in the following manner, viz: twenty hard dollars, and twenty more in paper, at the exchange, viz: seventy-five for one to be paid before he marches; thirty dollars to be paid in six months after marching; and thirty more in one year after marching; to be delivered to the soldier in camp if required. And at the end of three years, each soldier shall receive twelve three-year old cattle, of a middling size, or current money equivalent to purchase said cattle. And each soldier

shall receive the aforesaid encouragement only in proportion to the time he shall be in the service." Security was given for said cattle.

In March the sum of £2025 old currency was levied to defray the expenses of the continental army. And in May following the selectmen reported, as having paid to the war committee, at sundry times £19,273 : 13*s*: 6*d* : 1*f*. *Subsequently* £9000 for beef, and £784 : 10*s* in money* for soldiers.

The minute recital we have followed seemed necessary, as the only means of giving adequate idea of those municipal exertions whose merit has almost passed from remembrance, in the triumphant results they aided to accomplish.

* "The amount of money raised by the inhabitants for the support of the war, was really very great. The depreciation of the paper currency rendered the nominal amount of taxation excessive. The true value of grants and appropriations may be estimated by reference to the subjoined scale. The figures indicate the number of dollars, in continental currency, equivalent to one hundred, in gold or silver. To April, 1780, the value was fixed as stated below, by the act of Massachusetts. From that date, it has been ascertained by taking the average depreciation through the month.

	1777.	1778.	1779.	1780.
January	105	325	742	2934
February	107	350	868	3322
March	109	375	1000	3736
April	112	400	1104	4000
May	115	400	1215	5450
June	120	400	1342	6650
July	125	425	1477	6900
August	150	450	1630	7000
September	175	475	1800	7100
October	275	500	2030	7200
November	300	545	2308	7250
December	310	634	2595	7400

In 1781, one dollar of specie, was equal to 187 cents, in new emission bills, from Feb. 27 to May 1 : 225 to May 25 : 300 to June 15 : 400 to Oct. 1. Below these dates the depreciation approached total worthlessness.

The whole expenses of the Revolutionary war to the States were, in paper money :—$359,547,027 ; estimated in specie $135,193,707." Lincoln's His. of Worcester, p. 125.

The supplies and expenditures of the towns, were charged to the Commonwealth, and allowed by the U. States. But they went only to discharge taxes and assessments, consequently, they were in reality, uncompensated gratuities to the public.

Princeton furnished a large proportion of her male population to the army of the Revolution The exact numbers in service cannot be ascertained with certainty.*

The last doings of the town in reference to revolution matters, were the instructions given to Mr. Asa Whitcomb, Esq., Representative to the General Court in 1783, which were as follows:—

"As it is the undoubted right of all constituents to instruct their Representative from time to time as they shall see occasion; we your free and independent electors take this opportunity to claim and to exercise that right, and to transmit to you our sentiments upon two points, which we look upon to be of the utmost importance at this juncture to the whole Continent:—

"1st. We have observed with concern a late resolution of Congress granting to the officers of the army five years pay upon the army's being disbanded, which we apprehend is unnecessary, impolitic and unjust—a burden this people are unable to bear, and are unwilling to submit to—we recommend to you, therefore, to promote a strict inquiry into the power of Congress established by the confederation, and that you use your utmost endeavors to secure the liberties of the people from all arbitrary and unconstitutional stretches of authority;

* A document found in the appendix contains an imperfect account of the number of men furnished at the expense of the town.

and that you join in a remonstrance to Congress touching the injustice of such a resolution and warmly solicit a repeal of it. That the public monies may be administered with as much frugality as possible, and not be squandered away with prodigality and profusion.

"2d. We strictly enjoin it upon you—that you do not under any pretence whatever consent to the return of those persons whose names are mentioned, in an act of this State entitled 'an act to prevent the return to this State of certain persons therein named, and others who have left this State, or either of the United States and joined the enemies thereof;' but that you use your influence to prevent their return, as they are the objects of *popular* jealousy and dislike—that the minds of the people be no longer agitated with repeated returns of the refugees."*

* Messrs. Moses Gill, Sadey Mason, and Joseph Sargent, were a committee who reported said instructions—which were also adopted by the town.

CHAPTER IV.

Insurrection—Distress of the People—County Convention—Instructions to Col. Sargent—Grievances—Courts suspended—Capt. Gale at the Court House—Court of Sessions Interrupted—Preparations of Government—Daniel Shays—Forces of Insurgents—Insurgents occupy the Court House; Consultation of the Insurgents—The Retreat—Gen. Lincoln's Army—Termination of the Rebellion—Henry Gale.

Scarcely were the struggles of the revolution over, and the smoke of its burning lost in a clear sky, before internal dissensions threatened the overthrow of the general government. Difficulties presented themselves,

which, in their progress, brought the Commonwealth of Massachusetts to the very verge of ruin.

We would refrain from an allusion to the insurrection known in History as the Shays' Rebellion could its existence be effaced from memory. But those events cannot be forgotten, since they stand with prominence upon the annals of the State. Neither is the voice of tradition silent upon this subject. "Historical truth, however, not unfrequently checks and properly tempers the fervor of admiration which we sometimes experience, when contemplating the patriotic exertions of our ancestors. That there existed circumstances, which palliated, though they did not justify, the conduct of those who rebelled against the government of their own enactment, is clearly evident." "After eight years of war, Massachusetts stood with the splendor of triumph, in republican poverty, bankrupt in resources, with no revenue but of an expiring currency, and no metal in her treasury more precious than the continental copper, bearing the devices of union and freedom. The country had been drained by taxation for the support of the army of independence, to the utmost limit of its means; public credit was extinct, manners had become relaxed, trade decayed, manufactures languishing, paper money depreciated to worthlessness, claims on the nation accumulated by the commutation of the pay of officers for securities, and a heavy and increasing pressure of debt rested on the Commonwealth, corporations and citizens. The first reviving efforts of commerce overstocked the markets with foreign luxuries and superfluities, sold to those who trusted to the future to supply the ability of payment. The temporary act of 1782 making property a tender in discharge of pecuniary contracts, instead of

the designed remedial effect, enhanced the evils of general insolvency, by the postponing collections. The outstanding demands of the royalists' refugees, who had been driven from large estates and extensive business, enforced with no lenient forbearance, came in to increase the embarrassments of the deferred pay-day. At length a flood of suits broke out. In 1784, more than 2000 actions were entered in the county of Worcester, then having a population less than 50.000, and in 1785, about 1700."* Property of every description was seized and sold at great sacrifice, the general difficulties having driven away purchasers.

Amid the great distress of the people, many were excited to frenzy by the actual evil of enormous debt, and by the supposed grievances of a defective constitution, a corrupt administration, and unequal and unjust laws. It is not surprising that in such a state of affairs a remedy should be sought by resort to the most unjustifiable measures. Previous to the close of the revolutionary war, there were some indications of uneasiness manifested, on the part of the people, in reference to some of the acts of the Legislature, as the operation of laws conflicted with their views of expediency and their interests. In 1782, however, the complaints of grievances were of a more general character. As early as April of that year, a Convention was held at Worcester, composed of delegates from twenty-six towns in the County. This Convention attributed the prevailing dissatisfaction of the people to a want of confidence in the disbursement of the enormous sums of money annually assessed, and recommended instructions to the representatives in General Court, to require immediate settle-

*See Lincoln's History of Worcester, Chap. VIII.

ment with all public officers entrusted with the funds of the Commonwealth, to reduce the compensation of the members of the House and the fees of lawyers, to procure sessions of the Court of Probate in various places in the County of Worcester,—the revival of confessions of debt, enlargement of the jurisdiction of Justices of Peace to £20,—contribution to the support of the continental army in specific articles instead of money,—and the settlement of accounts between Massachusetts and Congress. At an adjourned session, May 14, the Convention recommended, that the account of public expenditures should annually be rendered to the towns;—that the General Court be removed from Boston, a separation of the business of the Court of Common Pleas and Sessions, and also an inquiry into the grants of lands in the State of Maine in favor of Alexander Shepherd and others. Princeton was represented in this assemblage by Lieut. Charles Brooks.

Although these complaints were unnoticed by the Legislature, the spirit of discontent was hushed and quieted for a season. But the murmurs of the coming storm were again heard here in August, 1786. On receipt of the invitation of a Convention holden at Leicester, June 26, requesting the participation of the town, at an adjourned meeting, to be held in the month of August, at the same place.

The inhabitants determined, by a great majority, to comply; and accordingly elected Col. Sargent a delegate, with the following instructions:—

"As the safety and happiness of a people depend upon the support of Government and good and wholesome Laws are to be enacted by the Legislature for that pur-

pose, and that no people or body of men can be safe without it,—and that justice ought to be administered in a way least expensive to the people—it is therefore the sense of this town at this day of public distress that the number, and salaries of public officers ought to be reduced,—and that in our opinion Government might be supported at a less expense than it is at present,—and that the granting moneys from time to time to persons employed in the public service, other than amply to reward them for their service, is oppressive, and ought not to be done under any pretence whatever; that it is the sense of this town that petitions be sent to His Excellency the Governor, by the people of this Commonwealth, praying him to call the General Assembly together as soon as may be, to take under consideration the distresses of the good people of this Commonwealth, that some measures may be taken for their relief, particularly that industry and manufactures may be encouraged, and superfluities as much as possible be avoided. And it is the sense of this town that the making a paper currency will, instead of granting relief, involve us in confusion, and that it be recommended to the good people, to cultivate a benevolent temper, and disposition towards their fellow mortals at this day of distress, and those that are strong, bear the infirmities of the weak."

In addition to the grievances referred to in the previous Conventions, the following were enumerated at this in Leicester :—abuses in the practice of the law; the number and salaries of public offcers; grants to the Attorney General and to Congress while the State accounts remained unpaid, together with some others.

To this period the people had sought redress by the

constitutional appeal to the Legislature. The first open act of insurrection followed immediately after the close of the Convention last named. The September following, Capt. Adam Wheeler, of Hubbardston, heading a band of eighty armed men, entered Worcester and took possession of the Court House. Their numbers were soon augmented to more than four hundred; "half with fire-arms, and the remainder furnished with sticks." The Colonels in the brigade were ordered on the part of government to call out their regiments, and march, without a moment's delay, to sustain the judicial tribunals; but the order was unavailing, for the militia shared in the disaffection, and generally favored those movements of the people directed against civil government, and tending to the subversion of social order. Hence the Court finding that no reliance could be placed on that right arm, on which the government rested for defence—it being paralyzed, and of consequence entertaining no hope of being permitted to proceed with business, adjourned until December following, continuing all causes to that term. Announcement was made by the sheriff to the people, and a copy of the record communicated.—The Court of Sessions also considering their deliberations controlled by the mob, of insurgents—or Regulators as they styled themselves,—deemed it expedient to imitate the example of the superior tribunal and therefore adjourned to the 21st of November. Before night closed down on the day in which the courts were suspended, the Regulators, elated with their partial success returned home to foment greater commotions; and thus terminated the first interference of the citizens in arms with the course of justice."

The success of the insurgents had an unfavorable in-

fluence on the state of feeling in Princeton. Other portions of the State also caught the spirit of discontent. As the time approached for the sitting of the Sessions, whose jurisdiction was principally over criminal offences, and its powers exercised for the preservation of social order, no opposition had been anticipated, and consequently no defensive preparations on the part of the government had been made. In the meantime, however, the disaffected had been active in their preparations to interrupt the Sessions on the 21st of November; and on that day Capt. Abraham Gale, of this town, entered the north part of Worcester with about sixty armed men.—The day following their numbers were augmented to more than two hundred, mostly from Shrewsbury and Hubbardston. A petition was presented to the Court, at the United States Arms' Tavern, by a committee chosen for that purpose, for their adjournment until a new election of representatives to the General Court.—The petition, however, was not entertained.

The men under Capt. Gale then took posession of the ground around the Court House, which they guarded in a martial form; and sentinels were posted along the front of the building. "When the Justices approached, the armed men made way, and they passed through the opening ranks to the steps. There, triple rows of bayonets presented to their breasts, opposed further advance. The Sheriff, Col. William Greenleaf, of Lancaster, addressed the assembled crowd, stating the danger to themselves and the public from their lawless measures.—Reasoning and warning were ineffectual, and the proclamation in the riot act was read for their dispersion.—Amid the grave solemnity of the scene, some incidents were interposed of lighter character. Col. Greenleaf

remarked, with great severity, on the conduct of the armed party around him. One of the leaders replied, they sought relief from grievances; that among the most intolerable of them was the Sheriff himself; and next to his person were his fees, which were exhorbitant and excessive, particularly on criminal executions. 'If you consider fees for executions oppressive,' replied the Sheriff, irritated by the attack, 'you need not wait long for redress; for I will hang you all, Gentlemen, for nothing, with the greatest pleasure.' Some hand among the crowd, which pressed close, placed a pine branch on his hat, and the county officer retired, with the Justices, decorated with the evergreen badge of rebellion. The clerk entered on his records, that the Court was prevented from being held by an armed force, the only notice contained on their pages that our soil has ever been dishonored by resistance of the laws."

To this period government had resorted only to lenient measures, hoping that these might have been sufficient to have induced her revolted subjects to lay down the arms assumed under strong excitement, and that reviving order would rise from the confusion. But the insurgents, animated with their temporary success, and mistaking the mildness of forbearance for weakness, or fear, had extended their purposes from present relief to permanent change. In their early movements they professed to have but one object in view,—to stop the flood of executions which wasted their property and made their homes desolate. Consequently, a large portion of the community, though they condemned the measures resorted to by the actors in the scenes we have described, sympathized in their sufferings, and therefore they

were disposed to consider the offences venial. But on this renewal of the 21st of November, of opposition to the administration of justice, the sympathizers with the insurgents, were materially lessened. Defiance of the authority of the Commonwealth could no longer be tolerated, without demolishing her institutions.

The crisis had fully arrived when government was compelled to appeal to the sword for preservation, even though its destroying edge, turned on the citizen, might be crimsoned with civil slaughter. "Information was communicated to the chief magistrate of the extensive levies of troops for the suppression of the judiciary, and the coercion of the legislature. Great preparations were being made to prevent the session of the Court of CommonPleas, in Worcester, in December following." The Governor* with the advice and consent of his council, in the meantime had determined to adopt vigorous measures to restrain the Regulators. Orders were dispatched to Maj. General Warren, to call out the militia of division, and five regiments were directed to hold themselves in readiness to march without a moment's delay. But in this hour of utmost need, the troops shared in the disaffection, and the Sheriff reported that it was out of his power to muster a sufficient force. The first instructions were therefore revoked. And it was resolved to make a desperate effort to raise an army whose power might effectually crush all resistance. At the same time, the Judges were instructed to adjourn the Court until the 23rd of January following, at which time it was confidently expected that the contemplated arrangements, could be matured to terminate the unhappy agitation, and disturbances.

* Gov. Bowdoin.

"The insurgents, unapprised of the change of operations, began to concentrate their whole strength to interrupt the Courts at Worcester and Concord. They had fixed on Shrewsbury as the place of rendezvous.—On the 29th of November, a party of forty from Barre, Spencer, and Leicester, joined Capt. Wheeler, who had established his head quarters in that town during the preceding week and succeeded in enlisting about thirty men. Daniel Shays, the reputed commander-in-chief, and nominal head of the rebellion, made his first public appearance in the County* soon after, with troops from Hampshire. Reinforcements came in, till the number at the post exceeded four hundred. Sentinels stopped and examined travelers, and patrols were sent out towards Concord, Cambridge, and Worcester. On Thursday, Nov. 30, information was received that the Light Horse, under Col. Hitchborn, had captured Shattuck, Parker and Paige, and that a detachment of cavalry was marching against themselves. This intelligence disconcerted their arrangements for an expedition into Middlesex, and they retreated, in great alarm to Holden." As the Light Horse retired, it was discovered that they did not exceed twenty. Learning this fact, nearly one hundred of Shay's men rallied, and pursued their foe whose velocity of movement was such that it left no cause to fear they could be brought in conflict.

On arriving at Shrewsbury consultation was held as to the expediency of marching to Worcester, and take possession of the ground around the Court House for an encampment. It was however considered, in view of their being destitute of clothing, food, and money, impracticable to maintain themselves there, and on Sat-

* Worcester County.

urday they marched to one of the neighboring towns, and went into quarters with some that sympathized with them in their movements. Shays himself, with his men, retired to the barracks in Rutland, leaving orders for the different detachments to assemble in Worcester on Monday following.

On Sunday evening, a body of troops entered Worcester, under the command of Captains Abraham Gale of this town, and Wheeler of Hubbardston, and others. Halting before the Court House, they placed a strong guard around the building, and posted sentinels on all the streets and avenues of the town. Those who were not on duty, having obtained the keyes by some means, entered the Court House, and rolling themselves in their blankets, rested on their arms on the floor of the Court room. The day following the military strength of Worcester rallied under Capt. Joel Howe to the support of government. Fortunately, however, the insurgents were not prepared to stain their cause by civil war. "As the evening closed in, one of the most furious snow storms of a severe winter commenced. One division of the insurgents occupied the Court House; another sought shelter at the Hancock Arms. The sentinels, chilled by the tempest, and imagining themselves secured by its violence from attack, joined their comrades around the fire of the guard room." The increasing fury of the storm, and the almost impassable condition of the road did not prevent the arrival of many from different towns in the vicinity of Worcester, on Tuesday, augmenting the numerical force of the discontented subjects of government to about five hundred. The Court of Common Pleas was opened according to adjournment at the Sun Tavern. But in conformity with the instructions of

Gov. Bowdoin and the Council, it adjourned, without attempting to transact business, to the 23rd of January, 1787.

" On Tuesday evening, a council of war was convened, and it was seriously determined to march to Boston, and effect the liberation of the State prisoners, as soon as sufficient strength could be collected. In anticipation of attack, the Governor gathered the means of defence around the metropolis. Guards were mounted at the prison and at the entrances of the city ; alarm posts were assigned, and Major General Brooks held the militia of Middlesex contiguous to the road in readiness for action, and watched the force at Worcester."

On Wednesday, Dec. 6, Shays and his aid, mounted on white horses entered Worcester. About 800 troops formed the army of the insurgents. In this force were several soldiers from Princeton. The following day, Thursday, was spent by committees from several towns in the county, with Shays and his officers, in consulting as to their future operations. Their deliberations were exceedingly perplexing and contradictory. The weather had been so inclement, that large parties that were expected from Berkshire and Hampshire were prevented from arriving. It was finally resolved in view of the impossibility of retaining the soldiers who had assembled without subsistence or stores, to abandon the contemplated attack on Boston, and more pacific measures were adopted. A petition was prepared for circulation. remonstrating against the suspension of the habeas corpus ; requesting the pardon and release of the prisoners—a new act of amnesty ; and the adjournment of courts until the session of the new Legislature in May ; and expressing their willingness to lay down their arms

on compliance with these demands. The following day was also spent in consultation. Being apprised that public sentiment was setting against them with strong reaction, letters were communicated to each town of Worcester County, soliciting the citizens to unite in their petitions.

On Saturday, about 12 o'clock M., the insurgents in Worcester were dismissed, and as another snow storm had commenced early in the morning, they were compelled to wade through the drifting snows on their homeward march. "The condition," says Lincoln, in his History of Worcester, "of these deluded men during their stay here, was such as to excite compassion rather than fear. Destitute of almost every necessary of life, in an inclement season, without money to purchase the food which their friends could not supply, unwelcome guests in the quarters they occupied, pride restrained the exposure of their wants. Many must have endured the gnawings of hunger in our streets; yet standing with arms in their hands, enduring privations in the midst of plenty, they took nothing by force, and they passed on no man's rights by violence; some declared they had not tasted bread for twenty four hours; all who made known their situation, were relieved by our citizens with liberal charity.

The forlorn condition of the insurgents was deepened by the distresses of their retreat. Their course was amid the wildest revelry of storm and wind, in a night of intense cold. Some were frozen to death by the way;—others exhausted with struggling through the deep and drifted snow, sank down, and would have perished but for the aid of their stouter comrades; when relief was sought among the farm houses, every door was opened

at the call of misery, and the wrongs done by the rebel were forgotten in the sufferings of him who claimed hospitality as a stranger."

Shays conducted the remnant of his forces to Springfield, and on the 26th of December interrupted the Court of Common Pleas in that town. Intelligence being received of active exertions to prevent the session at Worcester on the 23d of January, vigorous measures were adopted to sustain the judiciary. The Governor called upon the militia of Boston and vicinity to march under the command of General Benjamin Lincoln, and to force the insurgents to surrender. An army of more than 5000 men was raised for thirty days.

On the 21st of January, Gen. Lincoln with his force took up their line of march from Roxbury, and arrived at Worcester the following day. Detachments of insurgents were collected in Princeton and some of the neighboring towns, but, intimidated by the military, did not attempt to enter Worcester, and the courts proceeded, without being resisted. On the 25th of January, Gen. Lincoln hastened to Springfield for the relief of Shepard and of the arsenal at that place, invested by Shays and his force, Major General Warner being left at Worcester in command, with a regiment of infantry and a corps of artillery.

" Information having been given that a body of about two hundred insurgents had assembled at New Braintree, intercepting travelers and insulting the friends of government, twenty horsemen, supported by about 150 infantry in sleighs, were sent out, on the night of the 2d of February, to capture or disperse the disaffected. Upon approaching the place of their destination, the cavalry were ordered to advance at full speed to surprise the

enemy. The insurgents, apprised of the expedition, had abandoned their quarters, at the house of Micah Hamilton, and taken post behind the walls of the roadside, and having fired a volley of musketry upon the detatchment, fled to the woods; Mr. Jonathan Rice of Worcester, a Deputy Sheriff, was shot through the arm and hand; Doct. David Young was severely wounded in the knee; the bridle rein of Theopilus Wheeler, Esq., was cut by a ball. Without halting, the soldiers rapidly pursued their way to the deserted head quarters, where they liberated Messrs. Samuel Flagg, and John Stanton, of Worcester, who had been seized the day previous while transacting private business at Leicester. Having dispersed those who occupied the barracks at Rutland the next day, the companies returned with four prisoners."

Shays retired to Petersham, where he expected to concentrate the forces of expiring rebellion and make his final stand. But the spirit animating the first movements had grown cold, and Shays with his soldiers were doubtless sensible that the cause had become gloomy and hopeless. The insurgents dispersed and were never again collected in force. How many of the citizens of Princeton, bore arms with Shays, we are unable to say. At one time during the insurrection, Princeton assumed the appearance of a garrison town. The citizens answered to the frequent challenges of military guards; the traveler was admonished to stay his steps by the voice and bayonet of the soldier. Once a funeral procession was opposed on its way to the burial ground. Sentinels were posted near the house of Col. Sargent.*

The rebellion having terminated, the infliction of some punishment for the highest political crime was

* Where Major Joseph A. Reed now resides.

deemed advisable. Several of those who had been in arms against the government, were brought to trial and convicted of treason, and sentenced to death. Among that number was Henry Gale* of Princeton, who was sentenced to be executed on the 23rd of June, 1787.—The day having arrived he was accordingly led out to the gallows, erected on the Common at Worcester, with all the solemn ceremony of such exhibitions. A reprieve was however read to him while on the gallows, and subsequently a full pardon was given. The clemency of government was ultimately extended to all who had been involved in the disaffection, upon taking the oath of allegiance to the Commonwealth, after some temporary civil disqualifications. Peace was again restored to the Commonwealth.†

* The Court assigned as Mr. Gale's counsel, Levi Lincoln, sen. and James Sullivan.

† Free use has been made of Lincoln's History of Worcester in the notice of Shay's Rebellion.

CHAPTER V.

Political History—Adoption of the National Constitution—Funeral Honors to Washington—Embargo—Petitions to President Jefferson, and to the Legislature of Massachusetts—Opposition to the War with England—Resolutions—First Town House—Benefactions of Mr. Boylston—Adoption of Amendments to the State Constitution—Part of No Town annexed—New Town House—Proposed Division of the County—Incidents in Local History.

We have arrived to that period, in the progress of our narrative, in which the events of the past are very closely connected with the feelings of the present. Some particulars of the history of the last sixty years, insulated from dissensions which have long been quieted and

which it is not desirable now to recall to recollection, are scattered through the space remaining to be traversed. During the political controversies which for many years divided public opinion in the United States, a decided majority of the inhabitants of Princeton were firm supporters of the Federalists, when the name marked well-defined distinctions of principles. The leading men of the town were ardent politicians, and there were periods of excitement when diversity of sentiment impaired the harmony of social intercourse, separated those closely allied by the ties of kindred, and dissolved the bonds of friendship.* A majority of the inhabitants were early in favor of a protective tariff. This is evident from the following instructions given to Hon. Moses Gill, representative to the General Court in 1787.†

"That you use your influence, that the Produce and Manufactures of this Commonwealth, may be more effectually encouraged by laying duties on those of foreign countries, and granting premiums on our own,—and that foreign superfluities may be prohibited, and also the exportation of wool and flax."

Timothy Fuller was chosen to represent the town in a Convention holden in Boston, in 1787, when the present National Constitution was proposed for adoption.—He however voted against it, notwithstanding a majority of the town were in favor of its adoption.

The citizens of Princeton joined in the national honors paid to the memory of Washington, Feb. 22, 1800, the anniversary of the birth of the father of his country. A great concurse of inhabitants assembled in the church,

* Tradition says that one man ordered his son to leave his house, for refusing to vote the Whig ticket.

† The state of political sentiment will be sufficiently indicated by the list of votes for executive officers in successive years, placed in the appendix.

which was hung with black and with emblems of mourning. An appropriate eulogy was delivered by the Rev. Joseph Russell on the virtues of the departed soldier, statesman and patriot.

In August, 1808, the Selectmen of Boston, transmitted a petition, adopted by the inhabitants of that place, addressed to the President of the United States, praying the suspension of the Embargo laws; or, if doubt existed of the competency of the Executive for affording relief from measures that pressed heavily on commerce, requesting that Congress might be convened for the purpose of taking the subject into consideration. The communication was accompanied with an invitation to call a town meeting to obtain concurrence in the sentiment expressed in the petition, from the capital. The municipal officers complied with the proposition; and, at a meeting of the citizens on the 5th of September, a committee consisting of three persons* was chosen, and instructed to prepare and submit to the town a petition in conformity to the sentiments expressed by the citizens of Boston. At an adjournment of the meeting said committee presented the following petition, which was unanimously adopted:

"*To the President of the United States:*"

"The inhabitants of the town of Princeton, in the county of Worcester and Commonwealth of Massachusetts, in town meeting legally assembled, upon the fifth day of September, 1808, beg leave, respectfully to represent that they feel themselves deeply interested in whatever tends to promote and secure the general prosperity of the United States; and could they believe that

* William Dodd, Dea. Parker, Capt. Stratton.

the existing laws recently enacted restraining the commercial enterprize of our country were inevitably necessary to affect this desirable object, they would cheerfully submit to the unparalleled losses and inconveniences which result from the enforcement of them; but we would humbly suggest, that however flattering in expectation the effects of their restraints may have been, yet such has been our distresses, such our embarrassments, and so great and unexpected has been the change in Europe, that nothing salutary can be expected from their longer continuance—considering the present crisis the most favorable opportunity for obtaining a remuneration for the losses we have already sustained, and if properly improved, for rescuing us from further distress and embarrassment, We do respectfully pray that the Embargo in whole or in part may be suspended according to the powers vested in the President by the Congress of the United States,—and if any doubt should exist of the competency of those powers, we would humbly request that Congress may be convened as early as possible for the purpose of taking the subject into their consideration."

This petition was signed by the Selectmen of the town, and forwarded to President Jefferson. In February, 1809, a committe* was elected by the town to draft a petition, on the same subject, to be presented to the Legislature of Massachusetts at its forthcoming session. They reported the following, which expressed the unanimous sentiments of the town at that time:

"*To the Senate and the Hon. House of Representatives of the Commonwealth of Massachusetts now in session.*

"We the inhabitants of the town of Princeton, in le-

* Ebenezer Parker, Joseph Sargent, Samuel Stratton, Artemas Stow, Ephraim Wilson.

gal town meeting assembled beg leave to represent:—That being ardently attached to the CIVIL CONSTITUTION under which an indulgent Providence has placed us, and feeling alive to the interests and prosperity of cur beloved country, we have viewed with painful anxiety and alarm, some of the recent measures of our national Government. The several acts passed the last session of Congress laying an unlimited embargo upon all commerce both foreign and domestic, appears to your memorialists fraught with ruin to our country and not justified or required by the state of our foreign relations, so far as they have been made known to the public. We did indulge the hope that at the commencement of the present session, Congress would have heard the numerous petitions respectfully addressed to them,—and also finding that it would require a great part of the military force of the country to enforce those oppressive laws and therefore would have unanimously repealed them. But with extreme regret we have beheld the majority in both Houses of Congress, in opposition to the most powerful arguments and remonstrances of old Revolutionary Patriots and experienced Statesmen, and indeed of several who had been inwardly led to favor their system at the last session not only persisting in their former measures, but enacting laws to enforce them, which have a still more alarming aspect,—particularly the law passed on the 9th day of January last to enforce the former embargo laws, appears to us contrary to the spirit if not the letter of the Constitution, inconsistent with the principles of a Republican Government, and calculated to provoke riot and insurrection to the jeopardy of National existence. Under these impressions we cannot look forward without the most painful anxiety. Appre-

hending from the past that our feeble voice would be disregarded in the general government, and reposing confidence in your wisdom and zeal for the public good, and it is with pleasure we hear the resolves of the Senate of this state, stating 'that a suitable remonstrance (will) be prepared and immediately forwarded to the Congress of the United States expressing their opinion, &c.,' Such proceedings will receive the sanction and approbation of your memorialists, or any *other measure your prudence and patriotism may dictate for securing to our common country its Constitution, its Liberty, and its Prosperity; and we hereby pledge ourselves to support with our lives and property all such constitutional and prudent measures for the attainment of these important objects, as your wisdom may approve.*"

On the Declaration of War with England, in 1812, an Act of Congress authorized the President to require the Executives of the several States and Territories, to take effectual measures to arm, organize, and hold in readiness to march at a minute's warning, their respective proportions of 100,000 militia. Massachusetts was called on to furnish men for the fortresses on the maritime frontier. The Governor, however, declined complying with the requisitions, on the ground of constitutional objections; and the troops of the State were not called to the field of battle. The town assembled on the 16th of August and referred the subject to a committee,* who presented an elaborate report at the adjournment. After commenting on the violation of rights and the numerous insults and injuries this country had sustained, for a series of years, from the United King-

* The Committee were Rev. James Murdoch, Capt. Artemas How, Capt. Samuel Stratton, Dr. Wilson, Mr. Bullock.

doms of Great Britain, and Ireland, and its dependencies, they state their objections to the War, and the supposed insufficiency of the reasons alleged.

At the same time the town unanimously adopted the following Preamble and Resolutions, which contain the sentiments expressed in the Report of the Committee :—

" The inhabitants of the town of Princeton legally assembled in town meeting, deeply and sensibly feeling the effects of the existing and pending calamities of the present crisis, of our National and Foreign relations have with every other class of citizens of a free Republic, on this as well as on all important occasions, a right to assemble and express, without fear or restraint, our opinions of the measures of the General as well as State Government,—and the present momentous and alarming situation of our Country, demands a firm, energetic and unequivocal expression of our feelings :

" Resolved, That we view with the most painful apprehensions, the late Act of Congress, declaring war against the United Kingdoms of Great Britain, Ireland and their dependencies ; and the threatening prospect of an alliance with that belligerent whose agressions have been so enormous, and whose depredations were first and far more extensively committed on our neutral rights.

" Resolved, That we feel deeply sensible of our obligations to maintain and support with patriotic fidelity, the laws enacted by a Government elected by the people, but from any disclosures which our government have made, the present crisis does not in our opinion, sanction an expedient of such distressing tendency.

" Resolved, That we have viewed with deep regret and concern, the ruinuous situation of our commerce, so

inseparably connected with our agricultural and mechanical interests; and as the anticipation of some speedy alleviation has been the ground of our acquiescence for years, in the many restrictions to which this vital interest of the Nation has been subject, we feel compelled, while we view the fatal blow now struck, to express our entire disapprobation and abhorrence of the measure.

"Resolved, That we sympathise with that portion of our fellow citizens who are suffering under the acts of our own government, prohibiting them from collecting and rescuing their property from foreign ports, where it is now liable to confiscation, and abhor that fatal policy, which led the government, notwithstanding repeated and humble supplications from the suffering citizens, pertinaciously to continue their restrictions, regardless of the destructive tendency of such measures not only to the unhappy individuals, but to the commercial interests of the Country and the subversion of the future confidence of commercial men in the government.

"Resolved, That the measures which have been adopted by our administration, are repugnant to our feelings, injurious to our interests, and hopeless in result to our country, and that we will use all honorable means afforded by our elective franchise to produce a change of rulers, as the only means to produce a radical change of measures.

"Resolved, That we admire and reverence that wise and excellent Constitution of our country, purchased and established with so much suffering and blood,—and with every thing dear to us, as men and citizens we will defend our Constitution and country against every hostile attempt to invade the principles of the one, or the rights and territories of the other.

"Resolved, That we highly approve of the wise, dignified and patriotic conduct of the Governor and House of Representatives of this Commonwealth, relative to the present alarming crisis of our National affairs, and that we will use our exertions to give effect to their recommendations, and to obtain for such statesmen and patriots the universal confidence and support of our countrymen."

These Resolves were directed to be signed by the Moderator and attested by the Town Clerk, entered on record, and a copy furnished for publication, in some of the public journals.

Previous to 1816 there was no Town House in Princeton. On the 13th day of August of that year, it was voted to call the Central School House, *Town House.*— During the long period intervening between 1759, when Princeton was incorporated as a District, and 1816, the citizens met to transact their municipal business, first in a dwelling house, then in a schoolhouse, and subsequently in the meeting house.

In 1818, Ward Nicholas Boylston, Esq., devised to the town of Princeton, two lots of land as a parsonage estate, on the condition that "the same doctrines and principles of faith and practice be preached as are now preached and taught by their present Pastor."* In case they were destitute of a settled ministry for six months, the rents or produce of said estate was to go to the widow and children of the deceased Pastor, if there were any; if the pulpit was vacated a year the same to be paid to the Selectmen of the town of West Boylston. In addition to this, $500 were given to them to lie as an accumulating fund, under certain conditions, until it

* Rev. Samuel Clark, Unitarian in sentiment.

should be sufficient to build " a handsome and suitable Hall, of one story high for the use of the inhabitants to transact the municipal concerns of the town in their corporate capacity, or for the accommodation of the Congregational Church, when the severity of the season may make it more convenient for them." By his last will he also left them at his death, $500, the interest of which, after a certain amount is accumulated, is to be applied to the support of Congregational preaching. Also $500 after a certain time, is to be applied to the support of poor widows and orphans. All of the above benefactions were accepted by the town.*

Ward Nicholas Boylston, Esq., was elected Oct. 6, 1820, Delegate to the Convention which was convened at Boston in November, of that year, for the amendment of the State Constitution. Of the articles adopted by this body, Nov. 15, and submitted to the people, nine were approved and adopted April 9, 1821. The inhabitants of Princeton concurred in the adoption of the Constitution as amended.

The Amendment numbered as the 10th in the Revised Statutes, changing the commencement of the political year from the last Wednesday of May, to the first Wednesday of January, adopted by the Legislature of 1829–30 and 1830–31, was accepted by the people, May 11, 1831. The vote of Princeton stood 54 for, 23 against.

The Amendment numbered eleven in the volume referred to, modifying and altering the third article of the Bill of Rights, having passed the Legislatures of 1832 and 1833, was accepted by the citizens Nov. 11, 1833 Eighty-five votes were given by the inhabitants of Princeton in the affirmative, only one in the negative.

* These benefactions are now supposed, however, to have been forfeited by the town.

Between Princeton, Westminster, the south west corner of Leominster, and the northwest corner of Sterling, a tract of land intervened, called No Town, beyond the jurisdiction of either municipality. The owners and inhabitants of this territory, or a part of it, petitioned to be annexed to Princeton. The petitioners and their estates were united to this town in 1838, by the following Act of the General Court :—

"An act to annex a part of No Town to the town of Princeton.

" *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same as follows :*

" Sec. 1. All that part of the unincorporated lands of No Town, in the County of Worcester, which is included within the following bounds, viz: beginning at a stake and stones, on the line between No Town and Leominster, it being the northeast corner of a lot of land in No Town, belonging to John Whitney, running on said line south thirty-three degrees west, two hundred and ninety-seven rods, to a stone monument, it being the southeast corner of No Town, the southwest corner of Leominster, the northwest corner of Sterling, and the northeast corner of Princeton ; thence north, fifty-two degrees and thirty minutes west, on the line between No Town and Princeton, eight hundred and thirty rods, to a stone monument in the line of the town of Westminster, it being the southwest corner of No Town, and the northwest corner of Princeton ; thence north, fifty-two degrees and thirty minutes east, on the line between No Town and Westminster, two hundred and twenty-four rods, to a large rock, in an angle in the last men-

tioned line ; thence south sixty-eight degrees and twelve minutes east forty-four rods, to a stake and stones, by land of Mr. Osgood ; thence north, fifty-four degrees and fifteen minutes east, on the line of said Osgoods' land, eighty-eight rods to a stake and stones, at the northwest corner of Mr. Hadley's land ; thence south, seventy degrees and twenty-five minutes east, on the north line of said Hadley's land, one hundred and twenty-six rods, to a stake and stones on land of Charles Grout ; thence south seventeen degrees and twenty minutes east, on the line between said Hadley's and Grout's land, seventy rods and a half, to a stake and stones on an angle in said line ; thence south fifty degrees and thirty minutes east, through land of said Hadley and others five hundred rods, to the place of beginning,—is hereby annexed to and made a part of the town of Princeton, in said County.

" Sec. 2. This act shall take effect from and after its passage.

" Approved by the Governor, April 4, 1838."

The town voted at their annual meeting in March, 1842, to erect a new Town House during the ensuing summer and autumn ; and that the donation of of the late Ward Nicholas Boylston, Esq., be appropriated for the Building of said house ; and that it be one story high, 64 feet long, and 40 feet wide.

After the completion of said house it was unanimously voted to call it Boylston Hall, to perpetuate the name and memory of the late Ward Nicholas Boylston, Esq., in consideration of the liberal donation he made to the town. A prayer was offered, and an appropriate address delivered at the dedication, Feb. 13, 1843, by Rev. Willard M. Harding. The most ancient records of the

town were then exhibited by the Town Clerk, after which the inhabitants proceeded to the transaction of their municipal business.

At three several times since the incorporation of Princeton, the division of Worcester County has been submitted for the action of the towns proposed to be set off for a new County.

A memorial of the delegates of Templeton, Barre, Petersham, Athol, Winchendon, Hubbardston, Adams, Gerry, Gardner, Royalston, and Warwick, at the January session of the Legislature in 1798, prayed for the incorporation of those towns into a new county. The people in Princeton voted in February unanimously, that it was inexpedient to divide Worcester into two distinct counties.

At the annual meetings in April, 1828, the question was submitted, by the Legislature, to the people of Worcester and Middlesex, of a new County to be formed of the towns of Royalston, Winchendon, Athol, Templeton, Gardner, Westminster, Ashburnham, Fitchburg, Leominster, Lunenburg, Princeton, Hubbardston, Phillipston, Lancaster, Bolton, and Harvard, from the County of Worcester, and Groton, Shirley, Pepperell, Ashby, and Townsend, from the County of Middlesex, as prayed for in a Petition bearing the name of Ivers Jewett at the head. The decision in Princeton was in the negative by a great majority of the voters.

In 1851, a petition of Alva Crocker and others was presented to the General Court, praying for the erection of a new County. Templeton, Gardner, Phillipston, Athol, Petersham, Royalston, Hubbardston, Westminster, Princeton, Ashburnham, Fitchburg, Leominster, Sterling, Lunenburg, Bolton, Harvard, Lancaster, Win-

chendon, were to be separated from the County of Worcester, and Ashby, Townsend, Pepperell, Groton, and Shirley, from Middlesex. Orders of notice were issued, but the proposition shared the fate of similar projects to diminish the integrity of our territory. Sixty-nine votes were given by the inhabitants of Princeton in the negative, and eleven in the affirmative, when the question was submitted to the town.

The faithful review of the incidents of local history from the adoption of the Federal Constitution, embracing the struggles of the two great parties dividing the community, executed without partiality and in the spirit of independence, would doubtless be both useful and interesting. But the period has not yet arrived when the details of the contest, agitating every village, town and city of the country, and kindling strife, in the relations of social life, can be recorded with freedom and frankness. The embers of political controversy, long since covered over, have not been so extinguished, that the historian may tread with safety over the spot where they once glowed. The sons may not hope to render unbiased judgment of the measures of the fathers, in these scenes of intense excitement. When the present generation shall have passed away, and the heated passions and irritation of the actors shall exist only in memory, the history may be narrated with fidelity, without fear that inherited partiality or prejudice may lend undue coloring to the picture delineated.

Now the feuds and animosities of the past have subsided it excites surprise, that the surface which at the present is so tranquil, should have been agitated by commotions so angry as were those which once disturbed its tranquil repose.

ECCLESIASTICAL HISTORY.

CHAPTER VI.

Introductory Remarks—First Preaching in Town—Attempts to erect a Meeting House—Committee to measure the District—Building of Meeting House—Assignment of Places in Church—Church Music—Church Covenant—Unsuccessful attempt to settle a Minister—Call to Mr Fuller—His Ordination—Covenant of Admission—First Deacons and Present to the Church—Complaints against Mr. Fuller—His Reply—Ecclesiastical Council—Mr. Fuller's Dismission—Suit against Town—Biographical Notice of Mr. Fuller.

The Ecclesiastical History of Princeton is of peculiar interest, and remarkable for striking incidents. Could the existence of religious difficulties, which have occasioned fixed differences of sentiment, diversity of taste and discordant and conflicting opinions, interposing insuperable obstacles to union, be effaced from memory, it would be wanton outrage to recall from oblivion the tale of misfortune and dishonor. But those events cannot be forgotten ; they have floated down in tradition ; they are recounted by the domestic fireside ; they are inscribed on roll and record of the archives of the Church and Town. There is no discretion entrusted to the historian to select among the events of the past. It is his task to relate with fidelity the events of the times he reviews. By changing even slight features, the resemblance of the picture would be destroyed. The annals would be worthless, which impaired confidence by the suppression of truth, even though unpleasant and unwelcome. History, the mirror of the past, reflects with

painful fidelity, the dark as well as the bright objects from departed years, and although we may wish to contemplate only the glowing picture of prosperity, the gloomy image of ecclesiastical commotion is still full in our sight, shadowing the background with its solemn admonition.

No records of the Church in Princeton previous to 1761, some more than twenty years subsequent to the first settlement, have descended to our times. Subsequent to that period, some information of the prominent events in Ecclesiastical History, may be collected from the votes of the inhabitants concurrent with the acts of the Church; for it was the ancient usage of all our towns, before they had been divided into parishes, to manage their parochial concerns in the general meetings.

Meetings for worship were held at the dwelling houses most convenient in regard to central situation. "The first sermon ever preached in town was probably at the house of Abijah Moore, to an audience, which materially increased at a later day, a small room and bed-room held quite comfortably. An old lady still living* at the age of eighty-four, recollects hearing a sermon at Mr. Moore's preached by the Rev. Mr. Harrington of Lancaster, in October, 1759, on the occasion of the district's incorporation. 'There were then,' says the old lady, 'but a handful of us, who found our way to church by marked trees.'† At this date it was the custom of the inhabitants to have preaching usually eight Sabbaths in the year. A short time subsequent, they had preaching four or five months, in the pleasant seasons of each year.

The first expression of opinion on the records of the

* In 1838.

† Russell's History of Princeton, p. 52.

town, in relation to ecclesiastical matters, dates the 9th of Feb. 1761, when the following article is found in the warrant for a District meeting :* "To see if the district will vote to build a meeting house for the public worship of God, and choose a committee for the same or act anything relative thereunto, as the district shall think proper."† This article, as appears from the records, "was not voted," although it would seem from the warrant for the district meeting in March of the same year that the question of erecting a house for public worship had not only been agitated, previous to this period, but that the place of its location had been determined. The following articles, somewhat peculiar in their orthography and phraseology, are found in said warrant.

"To see if the Destrict will vote to build the meeting-house, to wit the house for the publick worship of God in some other place than that which it is already Voted to be built on and vote aneything Relating thereunto that the Destrict shall think proper, or otherwise to vote were the said meeting-house shall be built."——"To see if the Destrict will vote to build a meeting-house as soon as can be convenantly and choose a committee for the same and Report unto the Destrict upon what terms they can git it built and when, or act anything as the Destrict shall think proper."

It was voted to pass over the last article, and the following vote was passed relative to the first. "Voted, Col. John Whitcomb of Bolton, Dea. Samuel Pierce, of Hol-

* The town records for two years subsequent to the incorporation of the district in 1759, are lost.

† "In 1760, at the meeting in March, as I learn from other sources, than the records, it was voted to petition the General Court to grant a land tax, to enable the district to build a house of worship, settle a minister, and lay out roads; and Dr. Harvey was chosen an agent to present this petition."—See Russell's History of Princeton, chap. 4.

den, and Dea. Joseph Miller of Westminster, be a committee to measure the said District of Princetown, and find the centre thereof, and afix or order the place for building the meeting-house on, to wit, the house for the public worship of God, and if the centre be not suitable ground to build the said house on, then on the nearest place to the centre that is suitable according to the best judgment of the Committee, and they are desired to make return thereof at the adjournment of this meeting, and it is also voted that Mr. Thos. Harmon of Rutland, and Dea. Jonathan Livermore of Westborough, be surveyors for the purpose above said and that all the said committee and surveyors be under oath for the trust committed to them as above said. Also voted that the vote for building the said meeting-house within two rods of the most southerly corner of Mr. Caleb Myrick's Land be and hereby is revoked and discontinued."

The above named committee attended to the "trust committed to them" with fidelity, and reported at the adjournment of the meeting, June 29, but their report is not on record. A majority of the town being dissatisfied therewith, it was voted, after paying them a considerable sum for services, "not to accept their report, and locate the house themselves." Consequently, at a meeting on the 22d of July, the following vote was passed: "Voted, that the meeting-house for the public worship of God be built on the highest part of the land given by Mr. John and Caleb Mirick, to the District for their public use, near three pine trees marked on the northerly side, being near a large flat rock." The site thus determined upon, and on which the house was ultimately erected, is some few rods northeast from the old town house.

The question relative to the place of location, which had agitated the inhabitants several months, being thus finally settled, the first measures for the erection of the house were taken in October, when it was "Voted to build a meeting-house for the public worship of God, and that said house shall be fifty foots long and forty foots wide. And also voted that Capt. Eliphelet How, Robert Keyes, Caleb Mirick, James Thompson and Boaz Moore be a Committee to see on what terms they can get the timber for said meeting-house, and get said house framed." The committee were subsequently directed to purchase boards, clapboards, and shingles, to be delivered at the site of said house. The frame of the house was set up on the 30th of June, 1762. The cost of the frame was £71, 13*s*, 4*d*, which was paid to Abijah Moore, who appears to have procured said frame; and in addition to the above, £28 was also drawn from the treasury, as the expense of raising *. The glass windows were not supplied until after a lapse of more than three years, when the glass was donated to the town by the Hon. Moses Gill. When the first preaching was had in this church we have not been able to ascertain. It was not entirely completed until as late as the year 1770. For years the people met in the house for worship, without any floor, excepting some loose boards. Their seats were blocks, boards, and movable benches. June 4, 1767, it was voted "to lay the gallery floors and build a breast work and set up the pillars in their proper places and also build four seats round the galleries." It was also allowed individuals who felt disposed to occupy either side of the house with pews, if they would make

* Another draft also made on the treasury, by P. Goodnow, to the amount of £7, 2*s*, 2*d*, was for *rum* purchased by him for workmen on said meeting-house.

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Testament, the discipline of his kingdom, and all his holy institutions in communion one with another and watchfully avoiding all sinful stumbling blocks and contentions, as become God's people in covenant with him. At the same time we do present our offspring with ourselves unto the Lord, purposing with his help to do and keep in the methods of a religious education that they may be the Lord's. All this we do fleeing to the blood of the everlasting covenant for the pardon of our many Errors, and praying that the glorious Lord Jesus who is the great Shepherd would prepare and strengthen us for every good work to do his will, working in us that which is well pleasing in his sight to whom be glory forever, Amen."*

Signed by the following persons :—

Tilly Littlejohns,	*James Norcross,*
Elisha Wilder,	*Timothy Moseman,*
Ebenezer Jones,	*Peter Goodnow,*
Abel Pray,	*James Gibbs,*
Samuel Hastings,	*Abijah Moore,*
Samuel Bixby,	*Caleb Mirick,*
Abner Howe,	*Timothy Keyes,*
Samuel Moseman,	*Noah Norcross,*
James Haynes,	*Stephen Brigham.*†

From the date of this covenant, no record is preserved on the church book, of any transactions until May 17, 1767. We learn, however from the records of the town, that they continued to be favored with the preaching of the Gospel, at least a portion of each year. About this time, (1764,) Rev. William Crawford supplied the pulpit. It was voted on the 4th of March, 1765, to have "six months preaching beginning in April."

The first movement of the inhabitants of Princeton towards the settlement of a minister was in 1765. In the warrant for a district meeting in December of that year, the following article was inserted :—"To see if the District will vote how soon they will settle a minister, and

* This covenant was not entered on the church records until several years after its adoption,

† Church records, vol. 1, p. 1.

also whether they will hear any one or more of the candidates for the ministry which they have already heard in order for settling, or any other or others which they have not heard, or act anything relating to that affair." On this article it was "voted to hear Mr. Baker, Mr. Fuller, and Mr. Moore, each of them six sabbaths on probation, in order for settling." Whether these Rev. gentlemen complied with the above vote of the district it does not appear. Neither of them, however, received a call to settle in the district at that time. The first invitation extended to any individual to become their minister, was the call to the Rev. Sewall Goodrich, in 1766. On the 21st of August of this year, the district voted to concur with the church in their selection of Mr. Goodrich to settle with them in the Gospel ministry. At the same time there was also voted him as a settlement, £133, 6*s*, 8*d*, one half payable in eight months from the time of his ordination, and the remainder in one year from the time of the first-mentioned payment. As an annual salary there was also voted him £53, 6*s*, 8*d*. Mr. Goodrich declined the invitation; and on the 5th of September it was voted to make an addition to the salary of £13, 6*s*, 8*d*, to be paid as follows: "One half at the expiration of five years from his ordination, thenceforth to be paid as part of his salary; the remainder to be paid in ten years from his ordination as pastor with the like condition." Mr. Goodrich still declined the invitation to settle.

Nothing further was done towards the settlement of a pastor until the 30th of March, 1767, when the district voted, 22 to 4, to concur with the church in their choice of the Rev. Timothy Fuller to settle with them in the work of the gospel ministry. The same pecuniary encouragement was voted Mr. Fuller, as a settlement, which had

been previously offered Mr. Goodrich. They also voted him an annual salary of £53, 6*s*, 8*d*.; and an addition of £6, 13*s* 4*d*, to be paid to his wife at the expiration of five years from his ordination, thenceforth to be continued yearly; and the same amount additional in ten years, thenceforth to be paid yearly so long as Mr. Fuller shall continue to be their minister and fulfil the work of the ministry. A committee was appointed to wait on the Rev. Mr. Fuller, with the above invitation, to which he returned an affiirmative answer.

On the 9th of September, 1767, Mr. Fuller was ordained as pastor of the religious society. There were present on this occasion to assist in the solemnities of the ordination, pastors and delegates from the First Church in Danvers, the second Church in Shrewsbury the second in Lancaster, and the Churches in Wilmington, Rutland, Holden, Weston, Westminster and Middleton.

As a substitute for the old covenant, the following was adopted by the church, on the 9th of November, to be used in the admission of members:

"*A Covenant for admission into the Church.*

"You declare your firm belief of one Infinite and Eternal God, Father Son and Holy Ghost, that the Sacred Scriptures are of Divine origin, and comprehend our whole duty as it relates to faith and practice;—You resolve to conform your lives to the rules of God's word till death,—giving up yourselves to God the Father as your portion, to God the Son as your Redeemer, and to God the Holy Ghost as your sanctifier guide and comforter:—You acknowledge your indispensable obligation to serve and glorify God in a holy, sober and godly life, and promise to live in obedience to him walking in all his ordinances blameless:—You promise also by the help of God to walk with the Church in the faith and order of the gospel, attending the public worship of God, the Sacrament of the New Testament, the duties of his kingdom and all his holy institutions, so long as you continue in the place:—you promise to devote your offspring to God, and to instruct them in the principles and prac-

tice of religion ; carefully avoiding every cause of contention and every source of sin, as becomes God's people in covenant with him ; and this you do flying to the blood of the everlasting covenant for the pardon of your sins, praying that the Lord Jesus who is the great Shepherd would prepare and strengthen you for every good work to do his will, working in you that which is well pleasing in his sight, to whom be glory forever and ever. Amen."

After the adoption of the above covenant and at the same meeting, the first Deacons of the church were elected. These were Timothy Keyes and Adonijah Howe. It was also voted " that the sacrament be administered once in two months ; but may be omitted at particular times as the pastor may judge expedient." On the 10th of April the year following, the Hon. Moses Gill presented to the Church a flagon, tankard, cup and dish for the communion table, and also a baptismal basin.

Mr Fuller continued to exercise his ministerial functions to the general satisfaction of his parishioners for nearly eight years, when, during the opening struggles of the revolutionary war and amid the violence of party contention, he was suspected of entertaining unfavorable views in regard to the rights and liberties of the Colonies. In view of the alarming state of affairs, the General Court, at its session in 1774, were desirous to have Gov. Gage appoint a fast. He refused to comply with their wishes, whereupon they *recommended* a day for public fast and prayer, in imitation of their pious ancestors, " who on all occasions of common danger and distress devoutly looked to God for direction and favor." The people of Princeton desired Mr. Fuller, in accordance with the *recommendation* of the General Court, to hold a fast, but he declined. Many took offence at this course ; and from this period the disaffection commenced

which seemed to produce in the minds of the people an indomitable determination to dissolve their existing connection. This however was not the only complaint brought by the people against their pastor. Many things that had passed unnoticed for years, were construed into grievances. The following letter, from a committee of the church, contains a summary of these allegations :—

"*To the Rev. Timothy Fuller.*

"Sir, We are dissatisfied with your conduct in the pastoral office in the following particulars. 1. Your not catechising and instructing the children more frequently. 2. Your neglect of pastoral visits and of conversation on spiritual things. 3. An unchristian backwardness to instruct and enlighten your flock, which we fear proceeds from a disregard to their spiritual welfare. 4. Your neglecting lectures *when first settled among us.* 5. Your refusing to appoint a Fast when motioned by the General Court on account of the fearful apprehension of losing liberties of country, through the arbitrary proceedings of the British Parliament. 6. Your treatment of the Church, when seeking for satisfaction in the articles of charge.

Timothy Keyes,
Stephen Brigham,
Stephen Harrington,
Ichabod Fisher,
Thos. Gleason.

Princeton, March 26, 1776."

Mr. Fuller returned an answer to this bill of charges by letter, "which stands on record," say the church records, "in the Old Church Book." This book, unfortunately, has been lost; consequently the reply is not accessible to the writer. From April, 1776, to May,

1786, no record is preserved on the church book of any transactions. "Sometime subsequent however," says Mr. Russell in his History of Princeton, "to the trial of the suit at Salem, which he commenced against the town for the recovery of his salary, Mr. Fuller published a vindication* of his conduct, in which is incorporated, probably, the substance of his reply to the church." With respect to the charge of toryism he says,—"What my people believed, I am unable to determine; but I persuade myself they did not believe me opposed to the measures of my country, because there was nothing in my conduct or conversation to justify such a faith, considered as a rational principle. My principles did not forbid my offering the petitions of the people for relief; but I readily joined with my people on all days set apart by any Court or Congress, for public devotion, and led them in their addresses to heaven for aid and deliverance."† In regard to the charges of neglect of lectures, catechising, and pastoral visits, he says,—"To these I at that time answered, that I had rarely omitted a lecture previous to the communion, except for a period somewhat exceeding a year after my settlement, when lectures were not so statedly appointed as afterwards, by reason of necessary avocations. That I had made it a rule to catechise their children twice a year, from which I had seldom deviated. That I had visited them all generally once a year; and never neglected to visit per-

*"This is a small pamphlet of twenty-three pages, entitled 'Remarks, &c.' and purports to be written in reply to some strictures upon a pamphlet published by the Rev. Mr. Thatcher. It is without date or signature, and but few copies probably exist. For the one in my possession I am indebted to the politeness of Charles Mirick, Esq."

†The charge of toryism, against Mr. Fuller, we have narrated in the Chapter on the Revolutionary War.

sons in sickness, upon their offering a note for public prayers, or upon particular application, and on such visits had endeavored to adapt my addresses to their circumstances." The charge of levity, in presiding at the church meetings, is explained by supposing "the moderator laid down his head on the seat before him, shivering with the cold, which the people might fondly construe into a shake of laughter." "*It may be impossible,*" somewhat satirically continues the writer, "*sometimes in such debates and altercations to suppress a reluctant smile. And there may be such a concurrence of circumstances, as to protect a man from censure, in such a case, on any occasion whatever, except an immediate address to the Deity.*" Mr. Russell proceeds, "The tyranny in church government, another subject of complaint, seems to have been charged upon Mr. Fuller in two instances in particular; in one of which, he refused to put a vote whereby the church would go into an immediate investigation of the charges, then for the first time brought against him. On his refusal, the church were on the point of voting in a new moderator, when he dissolved the meeting. In the other instance, he overruled a motion to choose a committee to collect articles of charge against him, remarking that if any one had anything against him, he had full liberty to offer it, and in due time, it should be laid before the church, but that he would not be active in choosing a committee to hunt up articles against him. In vindication of Mr. Fuller's conduct, in this respect, I should remark that, up to this time, the ministers claimed the right of negativing any vote of the church which they disliked."*

Such was the character of the charges against Mr. Ful-

* See 'History of Princeton' pp. 41, 42.

ler, and such his reply to them. During several months, continued but ineffectual efforts were made to secure equitable adjustment. Meeting after meeting was held. It was finally decided, on the part of the church and town, to submit the determination of the whole matter to an Ecclesiastical Council. Consequently a Council convened March 11, 1776, at the house of Caleb Mirick, from the churches in Worcester, Westminster, and the first in Shrewsbury. After the organization of said council, notice was given to Mr. Fuller and his presence solicited ; who, on receiving said notice, communicated through them a letter to the town and church committee, proposing a mutual Ecclesiastical Council, on the following terms :—" 1st. To consist of nine churches, four to be chosen by each party, the ninth mutually, and to be selected from this county, in consequence of the almost universal adoption in Worcester county, of the 'Bolton plan.'* 2d. Each church to be represented by its pastor and two delegates. 3d. That all articles of grievance be submitted to them. 4th. That each party be served with a copy of these articles at least fourteen days before the sitting of the Council. 5th. That the Council regulate their own proceedings. 6th. That the number of persons *sitting in Council* from each church be equal. 7th. That each party choose several churches extraordinary, out of which they may supply, if any of the first choice should happen to fail." These proposals were assented to on the part of the committee, with the substitution of seven churches instead of nine. Mr. Fuller consented, and accordingly the committee, in con-

* Previous to the year 1776 it had been the unanimous practice of the ministers to negative any vote of the church which they disapproved. This right, however, the church in Bolton disputed, and their views were finally sanctioned by an Ecclesisstical Council. Hence the "Bolton plan."

nection with Mr. F., proceeded to the selection of churches. A disagreement, however, arose between the parties, in choosing the "extraordinary churches," which defeated the whole plan. Hence the former council, with the addition of the first church in Dedham and the church in Weston, convened on the 16th of April, and Mr. Fuller was requested to appear before said Council, by a letter from the Rev. Mr. Maccarty, who had been elected moderator. This he refused to do, stating as an objection, that he considered that they were an exparte Council, and of consequence were devoted to the interests of his opponents.

The Council then proceeded to make the following proposition,—that they would name twelve churches, from which each party should select three, mutually consenting to the church in Weston, (which was then present) as the seventh, which should be a council for the final settlement of all grievances. With this, again, Mr. Fuller refused to comply, stating as an objection, that it would be, in effect, exparte, as the whole twelve from which the mutual council was to be chosen, were selected by the sitting council. Says Mr. Fuller in his reply to the proposal of the council,—"If my brethren had proposed to choose my judges, I should not have thought it strange, but that you, gentlemen, should propose that they should do the same thing by proxy, is a little wonderful." At the same time he renewed his proposal for a mutual council, on the same conditions as before mentioned. This was declined by the council, on "account of the embarrassments thrown in the way" at the first attempt, in the selection of the "extraordinary churches." The council now proceeded to advise Mr. Fuller to request a dismission. He however declined, but waited

on them, proposing a mutual council on one of the two following conditions :—1st. He would "set aside six of the churches which the brethren had chosen," the six that remained, in connection with the seventh which should be mutually selected, to constitute the council. 2d. "I will set aside," says Mr. Fuller, "twenty churches, and the brethren as many more, and then we will each choose three congregational churches, of good standing, any where in the province, no objection on either side; who, together with one mutually agreed upon, shall be a mutual council."

Neither of these propositions were acceded to; and the council on the 19th, again proceeded to advise, finally, Mr. Fuller's dismission. He was accordingly dismissed. Subsequently Mr. Fuller called an exparte council, consisting of Rev. Mr. Howard's church, Boston, Payson's of Chelsea, Whitney's of Shirley, Adams' of Lunenburg, and Barnard's of Salem. The result of this was favorable to Rev. Mr. Fuller. Being dissatisfied with the result of the first council, and also believing it to have been illegal, Mr. Fuller commenced a suit against the town in 1782, for the recovery of his salary from 1775. The case was argued at Salem in November, by Judge Parsons in behalf of the plaintiff, and Messrs. Sullivan and Lincoln for the defendants. Mr. Fuller, however, lost his case—a verdict being found in favor of the town, and thus ended this unhappy and protracted controversy.

The Rev. Timothy Fuller, a graduate of Cambridge University, in 1760, was born in Middleton, in this State, in 1738, and descended from an ancient family, who emigrated from England to this country in 1628. After his dismission from Princeton, Mr. Fuller removed to

Martha's Vineyard, and preached in Chilmark until the close of the revolutionary war. In 1782 he removed to Middleton, his native place, and in a short time subsequent to that period, he returned to Princeton, where he devoted his time to agricultural pursuits. In 1788, he represented the town in the convention which approved and adopted the present Federal Constitution. In 1796, Mr. Fuller removed to Merrimac, N. H., where he was employed in cultivating the soil, until July, 1805, when he died, at the age of sixty-five.*

* For the materiale of the biographical sketch of Mr. Fuller, as well as of several other clergymen, I am indebted to the History of Princeton by Russell.

CHAPTER VII.

Unsuccessful efforts for a re-establishment of the Gospel Ministry—Settlement of Mr. Crafts—He requests a Dismission—Letter to him—Rev. Mr. Goodrich—New Meeting House—Mr. Russell's Settlement—Dedication of Meeting House—Mr. Russell's Dismission—Settlement of Mr. Murdock—First General Revival of Religion in Town—Church Covenant—Mr. Murdock's Dismission.

In the period of little more than ten years subsequent to the dismssion of Mr. Fuller, several candidates were heard, and three unsuccessful attempts were made for the re-establishment of the Gospel ministry.* The first of these was on the 26th of January, 1778, when the town "voted to concur with the church in their choice of Mr. Daniel Adams of Medway for their Pastor," at the same time offering him £400 as a settlement. At a subsequent meeting the inhabitants voted a salary of £70,

* January 7, 1778, was set apart by a vote of the church and town, for humiliation, prayer, and supplication of the divine assistance, for the re-establishment of the Gospel ministry.

to be paid him annually, so long as he should continue in the ministry with them, as follows : One half at the Rate of Indian Corn at *four shillings* per bushel, and the remainder in cash, from the fluctuating currency of the times. Mr. Adams declined this invitation.

In October, an invitation was given to Rev. Paul Litchfield to settle in the place, and a settlement of £600, with the same pecuniary encouragement as an annual salary, which had been previously offered Mr. Adams, was tendered to him. At a subsequent meeting, however, the town so far reconsidered this as to vote,—" that there be paid to Mr. Paul Litchfield each and every year during his continuance in the ministry among us seventy pounds as followeth ;—twenty-three pounds, six shillings, eight pence, at the Rate of Indian Corn at *three shillings* per bushel, £23, 6*s*, 8*d*, at the Rate of Beef at twenty sbillings per hundred ; and £23, 6*s*, 8*d*, in cash of the present currency." Mr. Litchfield declined this invitation. It was renewed in May, 1779, by a vote of the town, 46 to 22, with the settlement augmented to £1200, with the same salary, only £17, 10*s*, however, being payable in the then currency. This invitation he also declined.

In January, 1781, Rev. Ebenezer Hubbard was invited to settle, and a settlement of £200 lawful money, offered, payable " at the rate of Indian Corn at 3*s*, Rye at four shillings a bushel, beef at 20 shillings per hundred, and pork at three-and-a-half pence per pound." A salary also of £73, 6*s*, 8*d*, of lawful money payable at the rates of Indian Corn, Beef and Pork, as above.* It was also voted subsequent to this period, that thirty

* This was a necessary expedient to avoid the depreciation of the paper currency of the times.

cords of wood annually, be added to this salary. Mr. Hubbard however declined the invitation.

No further attempts were made for the re-establishment of the Gospel ministry until January, 1786, when Rev. Thomas Crafts received an invitation from the inhabitants to become their pastor. It was voted that "the sum of £200 be paid him in six months after his ordination, as his settlement, and that the sum of £80 be paid him as his annual salary, and that twenty cords of wood be delivered him every Fall so long as he shall continue our minister." Mr. Crafts accepted the call, and was ordained on the 28th of June, 1786.* On this occasion letters missive, inviting their presence by pastor and delegate, were sent to the fourth church in Bridgewater, the church in Brattle-street, Boston,—in Roxbury, Brookline, Shrewsbury, Rutland, Holden and Sterling, all of which were present.

Mr. Crafts continued to discharge the duties of the

* "No little display would seem to have been made on this occasion, if we may judge from the following account, which I accidentally came across among a mass of loose papers in the Town Clerk's office, and which speaks loud for the multitude present or the poverty of the town. The people of Princeton would be the last to let such an occasion pase wanting in a single one of the 'good things of this life' which usually load the groaning tables of the ordination day."

'*To the Town of Princeton, to me Debtor.*

For going to Hardwick, to carry Mr. Crafts—the call of the town,.....	09 00
Also for fetching cider, plates and dishes from Shrewsbury and carrying them back again,.....	06 00
For going to Westminster for knives and forke, and for a horse to carry one of the cooks home,.....	07 60
For nine dozen eggs for the Council,.....	06 00
	18 60

Princeton, June 30, 1786.' ADONIJAH HOWE.

I also find about this time—

'*The Town of Princeton,*.....*To Samuel Dadman, Dr.*

For one leg of bacon 16¾ lbs.,..... 0 13 11 2.'

which it is not unfounded conjecture to suppose, went the way of the 'nine dozen eggs for the Council.'"—Russell's Hist. of Princeton, Chap. v.

ministry with fidelity, for about three years, until his health failed. For nearly two years he was unable to preach, when all hope of recovery, so as to be able to carry on the work of the sacred office, being cut off, he requested and received, a dismission from the pastoral relation.

That Rev. Mr. Crafts was very highly respected and beloved by the people of his charge, is evident from the following letter, sent him on the occasion of his dismission :—

"Reverend Sir :—The Church and Congregation in Princeton having this day, according to your request, voted your dismission from your Pastoral Relation solely on the account of your ill state of health and little prospect of your future usefulness in that work ; We the Church and Congregation in this place declare that it is with reluctance that we are constrained to part with you under these considerations ; that it has been with pleasure and much satisfaction that we have sat under your ministry ; that we sincerely sympathize with you under these (your)afflictions ; that we ardently wish Almighty God would take you and your family under His Gracious Protection, and if it be his pleasure, to give you a confirmed state of health, and make you yet useful in your public character, and long continue you a blessing to the world.

"We ask an interest in your prayers, and subscribe

"Your affectionate Friends and Brethren,

Moses Gill, Moderator."

" Signed at the request of the town in town meeting assembly.

To the Rev. Mr. Thos. Crafts."

Rev. Thomas Crafts was a native of Newton, son of Dr. John S. Crafts, who removed to North-Bridgewater when his son was quite young. The latter graduated at Cambridge University in 1783. After his removal from Princeton he returned to Bridgewater, in which place and Weymouth he resided until 1802, when, having regained his health, he settled over a church and society in Middleborough, where he continued his labors until his demise, January 19, 1819, at the age of 60.

For several months after the dismission of Rev. Mr. Crafts, the pulpit was supplied by Rev. Hezekiah Goodrich, who was subsequently settled over the church and society in Rutland. On the 5th of December, 1791, it was "voted unanimously that Mr. Hezekiah Goodrich's late preaching has been acceptable to the town, and that the committee be instructed to apply to him to preach six Sabbaths on probation—after the term which he is engaged has expired." Whether Mr. Goodrich complied with this vote we are not able to say. He however received no call from the church or town to settle over them in the ministry. No attempt was made, from 1791 until 1795, for the re-establishment of the Gospel ministry in Princeton.

The first Meeting House exhibiting signs of decay, the question was discussed in Town Meeting, March 9, 1795, "shall a new meeting-house be built." It was the opinion of the town to build a new house. A committee, consisting of Dea. Howe, William Whittaker, Capt. Samuel Hastings, His Honor Moses Gill, and Lieut. A. Merriam, was appointed to draft a plan and estimate the probable cost. Subsequently this committee reported the probable expense of said house as follows: £1039, 8s for materials, £60 for extra expenses,

£700 for carpenters' work; and the probable amount which would accrue from sale of pews, and the old house at £1875. The committee also reported the following plan:—Dimensions, 70 by 55 feet; to contain 75 ground and 26 gallery Pews. Their report was accepted by the town, whereupon a building committee, consisting of Hon. Moses Gill, Capt. Samuel Hastings, Lieut. Amos Merriam, David Brooks and William Whittaker, was chosen. This committee was instructed to erect the "New Meeting House on the ground where the old meeting-house stands, or as nigh it as shall in the judgment of the committee be most eligible." The pews in said house were disposed of May 6, 1795, some months previous to its erection.* The whole amount of receipts from the sale of the same was £1728, 3*s*, 1*d*, and the whole cost of said house (exclusive of the bell, which was purchased some years subsequent for $470, and the painting, for which $320 was paid afterwards,) £2273, 3*s*, 1*d*, consequently there was a deficiency of £545, 4*d*, which was raised at a subsequent period by a general tax.

Previous to the erection of this house, the Rev. Joseph Russell received an invitation from the church and town to settle over them as a pastor. December 7, 1795, the town voted unanimously to concur with the church in their "invitation" made on the 20th of Nov. to Mr. Russell. At the same time it was "voted that the usual mode of giving a settlement be dispensed with, and that the sum of four hundred thirty-three dollars and one third of a dollar be paid him yearly during his continuance in the ministry." It was also voted, on the

* Michael Gill, Esq., paid £36 for No. 66 Pew in said house, which was the highest sum obtained for any one.

8th of February, 1796, to "furnish Mr. Russell with twenty-five cords of good merchantable wood annually, delivered to him at his dwelling-house, so long as he shall continue our minister and the price of staple commodities remain as they now are; but when the capital articles of consumption shall revert back to their former standard, that is to say, when the price of beef shall be reduced from thirty-six to twenty-four shillings per hundred; Pork from six to four pence per pound; Rye from six to four-shillings per bushel; Indian Corn from four-and-six-pence to three shillings per bushel; the whole expense of the wood, be it more or less, shall be deducted from the salary already voted by the town, and so in a less proportion as the price of those commodities shall gradually decrease."

Mr. Russell having accepted the invitation, March 16, 1796, was fixed for his ordination, and a committee charged with the proper preparations. The time appointed for the ceremony having arrived, the Rev. Dr. Morse, of Charlestown, introduced the solemnities with prayer; Rev. Mr. Backus of Somers, delivered a sermon from Matthew, xvi, 26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Rev. Dr. Thacher, of Boston, made the ordaining prayer; Rev. Mr. Jackson, of Brookline, gave the charge; Rev. Mr. Hubbard, of Sterling, bestowed the right hand of fellowship; Rev. Dr. Sumner, of Shrewsbury, offered the concluding prayer; and the exercises were closed with an Anthem.*

* "Voted that the committee to provide for the ordaining counsel keep the crockery ware, knivee and forks, &c., until the new meeting house is raised, then to dispose of them and pay the money into the town treasury." *Town Records, Vol.* 2.

The church and society continued to worship in the old meeting house until April, 1797, when, the new house being completed, it was dedicated. An appropriate discourse was preached by the pastor on the occasion. About the same time, the Hon. Moses Gill presented to the church, a flagon, tankard, two pewter and two silver cups, for the communion table. It was also voted to "introduce Dr. Watts' Psalms and Hymns" as a substitute for the Psalms before used. Mr. Ebenezer, Parker was, on the 28th of November, 1800, elected to the office of Deacon, vice Deacon Howe, deceased.

Mr. Russell continued to perform the duties of his office, to the general acceptance of his people, until September 12, 1801, when he requested a dismission, alleging as a reason, that he was unable, on the account of the precarious state of his health, to apply himself to study with that assiduity, which his engagements indispensably required. After some unwillingness and delay on the part of the town to grant the request of their pastor, he was finally dismissed.

A short time subsequent to his dismission from Princeton, Mr. Russell removed to Troy, and has since been engaged in mercantile pursuits.

The Rev. James Murdock, was engaged to preach to the church and society in Princeton after the dismission of Mr. Russell; and on the 18th of March, 1802 the church unanimously requested his permanent settlement as their pastor. The concurrence of the town was given to this call on the 5th of April following, with only a single dissenting voice. The stated salary was $366, 67, the improvement of a farm previously purchased by the town as a parsonage,* and twenty cords of wood an-

* The present residence and farm of Mr. David H. Gregory.

nually. To this invitation Mr. Murdock returned an affirmative answer.

The ordination services took place June 23d, 1802. The introductory prayer was offered by Rev. Hezekiah Goodrich of Rutland; sermon by Rev. Jonathan Murdock of Bozrah, Conn., from 1 Peter, i: xvii,—"Which things the angels desire to look into"; ordaining prayer by Rev. Joseph Sumner, D. D., of Shrewsbury; the charge by Rev. Asaph Rice of Westminster; the right hand of fellowship by Rev. Joseph Avery of Holden; and the concluding prayer by Rev. Reuben Holcomb, of Sterling. The Rev. William Nash of Boylston with the church under his charge, were also present on this occasion.

During Mr. Murdock's ministry in Princeton, the church was greatly strengthened by accessions to its numbers and graces; especially in the year 1810, when, through the blessing of God on his preaching, a revival of religion was experienced among the people, and nearly fifty were made subjects of converting grace. Of that number several are still living, who remember the period with joyful emotions. This was the first general revival after the settlement of the town.

As a substitute for the old church covenant, the following articles of faith and covenant were, after due deliberation, adopted by the church with great unanimity,* Nov. 1, 1810.

1. "You believe that there is one God, the creator and proprietor of all worlds, a being of infinite power, wisdom, justice,

* "Those who voted in the negative" say the church records, "declared, that they fully approved both the Articles and Confession, except that they could not see fit to *require* any acknowledgements of particular sins, as in the parenthesis in the first section of the Covenant, though they were willing that all candidates for admission who felt disposed should make such acknowledgements."

goodness and truth; the self-existent, independent and unchangeable fountain of all good.

"2. You believe that the scriptures of the Old and New Testament were written by inspiration of God; and that they contain a complete and harmonious system of religious truths and precepts, by which we ought to form our doctrinal belief, and regulate our religious practice.

3. "You believe, according to the scriptures, that in the unity of the Godhead there exists a trinity of persons, Father, Son, and Holy Ghost; and these three persons are one in essence, and equal in all divine attributes.

4. "You believe that God hath made all things for himself; that he exercises a particular providence over all worlds, and regulates and governs all things, according to the holy and unchangeable counsels of his own wisdom and goodness.

5. "You believe that the law of God, the principles and whole administration of the divine government, are perfectly holy, just and good.

6. "You believe that our first parents were originally holy and happy in the enjoyment of God's favor, till by voluntarily transgressing in the garden, they fell from their original state, lost the image and favor of God, and became proper subjects of everlasting condemnation.

7. "You believe that the apostacy of our first parents involved all their offspring in its dreadful consequences, so that till renewed by the power of God, all the sons and daughters of Adam are dead in trespasses and sins—have carnal minds, which are at emnity against God—and do live in the habitual violation of all his commands; for which reason they are proper subjects of everlasting condemnation.

8. "You believe that God, out of his mere good pleasure, and to manifest the riches of his mercy, has devised a plan of redemption; that in fulfilment of this gracious plan, the Son of God became incarnate, lived a life of holy obedience on earth, suffered and died on the cross, (as is stated in the scriptures) and thus made infinite atonement for sin, and laid a foundation for the free pardon and complete salvation of every penitent believer in him.

9. "You believe that all who hear the gospel are invited to come and share in the salvation which is by Jesus Christ, and that whosoever will, may come and take of this water of life freely; yet such is the perversity and opposition of the carnal heart to God and to the gospel, that none will come to Christ, till the Father, by the special regenerating influence of his Holy Spirit, draw them.

10. "You believe that those who embrace the gospel were

chosen in Christ before the foundation of the world, unto salvation through sanctification of the Spirit and belief of the truth; and that the Holy Spirit, the third person in the trinity, whose office it is, does regenerate and afterwards dwell in all the heirs of salvation, working in them both to will and to do, according to the good pleasure of God.

11. "You believe that there is no condemnation to them who have believed in Christ Jesus; but notwithstanding their weakness and inability of themselves to stand, they are kept by the mighty power of God, through faith, unto salvation.

12. "You believe that Christ has a visible church on earth, into which all his real disciples and they only, ought to be admitted; that the members of a particular church are required to watch over, counsel and assist each other as brethren; and that if any walk disorderly and will not be reclaimed, they ought to be cut off from the church.

13. "You believe that the Sacraments of the New Testament are Baptism and the Lord's Supper; that believers of regular church standing only, consistently partake of the sacred Supper; and that believers, together with their households, and they only, can be consistently admitted to the ordinance of Baptism.

14. "You believe that at the second coming of Christ there will be a general resurrection of the bodies both of the just and of the unjust; that the whole human race will then stand before the judgment-seat of Christ, to receive sentence according to the deeds done in the body; and that from the judgment-seat the wicked will go away into everlasting punishment, but the righteous into life eternal.

"*Do you without reserve, avow this to be your real belief?*"

The following covenant was subscribed:

"You, in obedience to the gracious invitations of the gospel, do now, with religious fear, approach the living God, in the name of Jesus Christ, to take upon you his everlasting Covenant. And in the first place, you come and lay yourself at the feet of God, as a guilty rebel, begging for mercy. Before God, angels, and men, you confess with grief and self abasement that you were conceived in sin, and shapen in iniquity; that you have been an enemy to God and to his holy government, and have abused his long suffering, and slighted his gracious offers of pardon and eternal life. You come before him, from your very soul ashamed of yourself. You blush and are ashamed to lift up your face unto God, yea, even confounded at the remembrance of your innumerable sins and immense criminality. Particularly you come mourning for your open and scandalous violations

of the 1st 2d 3d &c., commandments, or for your (here mention 1st Atheism, infidelity, opposition to the cross of Christ. 2d. Neglect or profanation of God's worship and ordinances. 3d. Profanity, and irreverence for things sacred. 4th. Profanation and violation of the Sabbath. 5th. Disobedience to parents, disrespect and undutiful carriage towards superiors, pride, and overbearing or unkind behavior towards inferiors. 6th. Indulgence of angry, malicious, revengeful passions, or of a quarrelsome, contentious, unmerciful and unforgiving temper. 7th. Unchaste, filthy conversation and behaviour, whoredom, adultery, revilings, drunkenness. 8th. Theft, robbery, extortion, cheating, oppressions of the poor, the widow or fatherless; dishonesty, prodigality. 9th. Perjury, lying, backbiting, talebearing. 10th. Covetousness, envy, avarice, selfishness; or any other sin which may be thought proper.) And you do now, as you humbly hope and trust, with unfeigned sorrow, approach the heart searching God, and cast yourself down before the throne as a guilty helpless sinner, supplicating for pardon and eternal life through the atoning blood of the Lamb. And you moreover call Heaven and Earth to witness, that you this day avouch the Lord Jehovah, Father, Son and Holy Ghost, to be your God and portion, and give up yourself, soul and body, to him in everlasting covenant; that you consecrate all your powers and faculties, and all your worldly possessions, to his service and glory; and solemnly promise, in dependence on divine grace and assistance, (without which you can do nothing) that henceforth, renouncing all other Lords and forsaking every sinful way, you will love and serve and cleave to the Lord your God, as your chief good and your everlasting portion; that you will walk humbly and penitently before him, in all things seeking the honor of his name and the interest of his kingdom; that you will submit yourself unreservedly to his government. and labor to keep all his holy commandments; that you will daily seek communion with him in private, and will regularly attend family and public worship, and all divine ordinances, so far as you shall have opportunity; that you will give diligent heed to the suggestions and influences of his Holy Spirit, and study not to grieve that blessed Comforter to depart from you; that you will continually look unto Jesus Christ as your example, your Lord, your strength and your Redeemer; and that denying all ungodliness and every worldly lust, you will henceforth make it your great and constant care to live soberly, righteously and godly in this present evil world, till it shall please God, in his infinite mercy to take you to himself. And you do here publicly before God, and with a desire to serve him, join yourself to this as a true church. You promise to walk with this church in the faith and order of the

gospel, engaging, unreservedly, to submit yourself to its discipline, so far as conformable to the rules of the gospel. You promise to attend all the ordinances of the gospel, and the sacraments of the New Testament with us; and to strive as much as in you lies to promote the peace, the edification and the purity of this church, to which you now make these solem covenant engagements."

Dr. Murdock continued minister of the town for twelve years. The connection of pastor and parish had been one of uninterrupted harmony. The intimation of his intention to remove, upon being appointed Professor of the Learned Languages in the University of Vermont, at Burlington, was received with regret that circumstances had led to this result. The church, however, unanimously complied with the following request of their pastor :—

"My beloved brethren—The University of Vermont having elected me to the office of Professor of the Learned Languages in their College at Burlington; and the salary which the town has been pleased to afford me having become quite inadequate to the support of my family, I am induced to request that you would unite with the town and myself in calling a mutual ecclesiastical Council to which we may refer the very interesting question of my dismission, and which shall have power to dissolve the connexion between us if they shall judge a separation to be expedient and proper.

"I am Dear Brethren,

Your affectionate friend and Pastor.

JAMES MURDOCK.

Princeton, Oct. 2d, 1815."

The town having declined to unite with the church and pastor Mr. Murdock solicited the church to unite with him in calling a council according to one of the

stipulations made at his settlement. With this request the church complied, one only declining to vote. Consequently the council convened at the house of the Rev. Mr. Murdock Oct. 11, 1815, and, after considering the reason offered in the above communication which relates to salary, decided that this was not a sufficient reason why a dissolution should take place—as the town in all probability would increase their pastor's salary if applied to. "But in consideration of the vast importance," says the Result of Council, "of those institutions in which young men are educated for the ministry and for all the higher offices in society, the uniform practice in New England since its settlement to dismiss Pastors to fill the office of President and Professors in our Colleges, when called to it, the great want of ministers at the present day, the deep interest which the Church in particular must feel in the infant University of Vermont, the peculiar and eminent qualifications of the Rev. Mr. Murdock for the office to which he is elected, and the prospect of his being more extensively useful by a removal, we do think he is called in the providence of God to leave the people to whom he is justly so dear; we do therefore judge it expedient that he be dismissed from his pastoral relations to this church and he is hereby dismissed. While we sympathise with this Church and People under the removal of a Pastor they so highly esteem, we are no less happy in being able to express our unqualified approbation of the conduct of the church on this tender subject. The respect and kindness which both the Church and People have shown to their minister, and the pleasing union and harmony, which subsist among them, excite a pleasing hope and confident expectation, that they will make speedy and successful exertions for the

re-settlement of the gospel ministry, and know from long and happy experience how good and how pleasant it is for brethren to dwell together in unity. We affectionately commend this Church and people and their late Pastor with his family to the mercy and grace of God and devoutly implore for them the benediction of Heaven."

In complying with the "Result" of the Ecclesiastical Council which dissolved the connection of their Pastor, the church and town strongly expressed affection for his person, respect for his character, and gratitude for his services.

The Rev. James Murdock, D. D., was born at Saybrook, Conn., Feb. 16, 1776. He graduated at Yale College, 1797. During the three or four years following he was engaged as a preceptor, "first in the public grammar-school at New Haven, and afterward in Hamilton Oneida Academy." After leaving his official station in Princeton, he entered immediately on his new sphere of duty in the University of Vermont. In 1819 he was elected to the Brown Professorship of Sacred Rhetoric and Ecclesiastical History in the Theological Seminary at Andover, where he remained until October, 1828, when he removed to New Haven, where he has since resided, devoting himself to the pursuit of ecclesiastical history.*

* Some of the publications of Dr. Murdock, are the following: 1. Sermon on the nature of the Atonement, delivered at Andover, 1823. 2. Elements of Dogmatic History, translated from the German of Professor Wm. Muenecher of Marpurg, 1 vol. 12 mo., New Haven, 1830. 3. Translation of Dr. Moschim's Institute of Ecclesiastical History, 3 vols. 8 vo, New Haven, 1832.

CHAPTER VIII.

Religious Divisions—Attempt to settle Rev. Mr. Clarke—Remonstrance of the Church—Church has a right to choose its own Pastor—Mr. Clarke's Reply to Call—Second effort of the Town to settle Mr. Clarke—His Reply—Petition circulated through the Town—Call of Mutual Council—Its Result—Protest of the Minority—Mr. Clarke's Covenant—Third Call of the Town to Mr. Clarke—His Reply and Settlement.

After the dismission of Rev. Dr. Murdock, but a short time elapsed, before the committee of the Town, appointed to supply the pulpit, invited Rev. Samuel Clarke to preach as a candidate for settlement. From that period, differences of opinion on religious doctrine, commenced development, which, in their progress, produced division in the parent parish, and extended their distracting influence over civil, municipal, social, and private affairs. It was soon ascertained that Mr. Clarke preached a different doctrine from his predecessor, and from that professed by the church; yet it appears that it was congenial with the sentiments and feelings of a majority of the citizens, but not of the church.

A meeting was convened on the 25th of June, 1816, when, in accordance with an article inserted in the warrant, the committee* to supply the pulpit were instructed, 48 to 44, "to request Mr. Samuel Clarke to return and preach farther with them in order for a settlement." At the request of Mr. Clarke's friends, a meeting of the inhabitants was warned to be held on the 26th of August following, to give him a call to settle with them in the work of the ministry, when the vote stood—for the can-

* We have been credibly informed that it was stated in open town meeting by one of the leading friends of Mr. Clarke, that it was their design, in selecting a committee to supply the pulpit, to elect such as they knew would not employ a Calvinist.

didate 102, against 44. At the same time, a committee* was also appointed to request the Deacons of the church to call a church meeting, to see if they would concur in this invitation. Accordingly the church, as a distinct body, respectable in point of numbers,† met on the 2d of September, and by a large majority, 19 to 8, refused to unite in this call to Mr. Clarke.

The town, not satisfied with the action of the church, subsequently made the second ineffectual attempt to procure their concurrence, when the vote stood—for concurrence 8, against 21. From this time, it appears that the town resolved to proceed independent of the church, and, disregarding, their rights and privileges, to impose upon them a pastor whose sentiments they greatly disapproved and whose ministry they could never conscientiously attend. Accordingly, they communicated their intentions to Mr. Clarke, requesting him to settle with them in the gospel ministry, and at the same time proposing to give him an annual salary of $600. The church, on the other hand, forwarded the followigg strong, but respectful remonstrance to Mr. Clarke, against his accepting the call of the town:

"*To Mr. Samuel Clarke, candidate for the Gospel Ministry.*

"Dear Sir:—The Church of Christ in Princeton, being apprised of the call you have received from the town of Princeton to settle with them in the work of the gospel ministry, take the liberty to address you on the subject, to which we invite your serious and candid attention. However much we may need a minister of the gospel to reside among us; and however desirous we may be to obtain one who shall preach to us and to our children the unsearchable riches of Christ, yet we cannot consent to receive one under such circumstances and with such prospects as are now presented to our view. We are brought to this conclusion not through disaffection to your person, nor

* Abijah Harrington. † Thirty-four male members.

any deficiency in your abilities, or any fault we find in your moral character; but especially for the following reasons, which are with us of primary consideration, and which we preaume you cannot view with indifference. We present them to you distinctly. The first is, because we cannot consent to give up our rights and privileges, and sanction the irregularity of receiving a minister in whose call and settlement we have not a primary and distinct choice.

"We understand it to have been the invariable custom of the New-England churches, in their earlier and better days, and which has not till of late been disregarded, in the first place to make choice of their own minister, and then to invite the town or parish to concur in their election and call, and to aid in the settlement. This is the practice to which we have ever been accustomed, and which we view as our natural, inherent right, founded in reason and the sacred principles of Christianity, and which we are, at present by no means prepared to surrender. We hold it as an unquestionable truth, that every church of Christ has an inalienable right to choose its own pastor and teacher; and that the exercise of this right is conducive to the prosperity of religion and the welfare of civil society, while the denial or suspension of it is of the most inauspicious tendency. We cannot therefore view with indifference the introduction of a different practice among our churcehs, nor without the deepest concern the attempt to introduce it in this place, by the circumstances of the call with which you have been presented.

"The other reason why we cannot consent to receive you as our minister, is because we are not satisfied with the doctrines which you have preached and which it is presumed you will continue to preach, should you be settled here. However correct you may view yourself, and however many good things you may say, yet we are constrained to think that your scheme of doctrine is not fundamentally that which is revealed in the Holy Scriptures. Without any impeachment of your honesty we must view the gospel which you preach to be radically a different thing from that preached by Christ and his apostles, and which the primitive and reformed churches received. It is with no small concern we have viewed the attempt recently made in our own country to alter and mutilate the sacred records of our faith; to lower down the character of our divine and adorable Saviour to that of a mere man or of a mere creature; and to subvert the foundation of our heavenly hopes, laid in the sacrifice of atonement offered on the cross. We wish not to have a scheme of religion, of which these are some of the leading principles, preached in this place. However many apparently good things may be mixed with it, we are fully per-

suaded that it will not conduce to our own edification, to the good of our children, nor to the spiritual welfare of the people in this town.

"For these reasons, sir, we are constrained to dissent from the call you have received from the Town, and respectfully to remonstrate against your settlement in this place in the character of a gospel minister. We hope you will take these things into serious and prayerful consideration, and act, in the view of them, as wisdom and prudence may direct. We entertain a good degree of confidence that you will not, by an acceptance of the call, sanction the irregularity under which it has been obtained and presented, and thus aid in depriving us of our rights, and in breaking down the walls which separate the church of Christ from the world; and that you will not suffer yourself to be obtruded upon us not only without, but against our consent. Should you be settled here under existing circumstances, you must it seems, be sensible of the critical situation in which you will be placed, and be destitute of that prospect of harmony and usefulness which ought to have a weighty and governing influence with those who engage in the arduous and highly responsible work of the gospel ministry. Our hope and request is, that you will speedily negative the call you have received from the town of Princeton."

Such were the objections presented to Mr. Clarke by a very large majority of the church. Of the validity of the first, it is due to that majority to state that the settlers of New England adopted the congregational system as their ecclesiastical constitution, and early introduced the "Cambridge Platform." In that Platform the following declarations are found: "Officers are to be called by such churches whereunto they are to minister. Of such moment is the preservation of this power, that the churches exercised it in the presence of the apostles. The power granted by Christ unto the body of the church and brotherhood, is a prerogative or privilege which the church does exercise, in *choosing* their own officers, whether elders or deacons."* Cotton Mather who wrote the early ecclesiastical history of the

* Chap. viii. Sec. 5, and Chap. x. Sec. 5.

congregationalists, quotes the following conclusions expressive of the sentiments of an Assembly of Congregational ministers who were convened at Cambridge, in the early days of our country. "A body of Christians associated for all the ordinances of the gospel, are a *church* of our glorious Lord which have among other precious privileges, a right from Him *to choose their own pastors*. The churches which have recovered this right *from the oppression of man*, under which many churches of the reformation are to this day groaning, ought to *keep the precepts* and the favors of the Lord, and not easily part with what he has given them. To introduce a practice in the *choice of a pastor* which being followed, may soon bring a pastor to be chosen for a church, which *few* yea *none* of the church have voted for, would be to *betray* and even *destroy* a most valuable *right* that such a society has a claim unto; and many evil *consequences* are to be expected from it." To these quotations Mr. Mather adds, this pertinent remark,—"'Tis very certain, that the *right* of a *church to choose its own pastor* was recognized and exercised in all the times of *primitive Christianity*; yea 'twas one of the last things that the *man of sin* ravished from the people of God. The taking away of this privilege from the people, is by Calvin justly called *impia spoliatio*, a spoil impiously committed on the church of God."*

We add one extract more from the Result of an Ecclesiastical Council at Sandwich, relative to the usages of the early New-England Churches:—"It is a truth of sufficient importance to be repeated, and too clear to be contested, that the church is a distinct body, independent of the parish for its existence and for the exercise of its

* Ratio Discipline, pp. 16, 17. 26.

rights. Churches are of divine institution, and subject to the laws of Christ; parishes are of human establishment, and subject to human laws. Among the inherent and essential rights of a church, the right of electing its own pastor is one of the last to be surrendered. By the same divine authority by which churches are instituted, it is ordained that they should have pastors. The sacred pastoral office is not of man, but of God. There is evidence most authentic and abundant, that in the primitive times, the right of churches to elect their own pastors was universally exercised and held most sacred; and as emphatically said by one of the fathers of New-England, 'it was one of the last things that the Man of Sin, ravished from the people of God.' This right is distinctly asserted by the Platform of our churches, which for a long course of years has had the sanction of our legislative and judicial authorities; and from the earliest periods of our history it has been exercised throughout New-England, with very few exceptions and very little interruption."*

It is true that the usages of the church varied somewhat at different periods. Under the Colonial government the election of a gospel minister was exclusively with the church, and none, but members were permitted to exercise "the right of suffrage in any important concern." Under the Provincial government, the congregation were admitted to a concurrent vote in the settlement of a minister,—the *right* of the church to proceed and elect their own pastor being preserved inviolate. Under the constitution and laws of the commonwealth of Massachusetts, the rights of the town or congregation were enlarged and those of the church somewhat im-

* Panoplist, vol. xiii. pp. 277, 278.

paired; but still the *right* of the church to elect its own minister was not taken away. "The mode of settling ministers," said the venerable Judge Sedgwick, "has continued in every respect the same, since the establishment of the constitution as it was before." The law indeed gave a town or parish a *civil* right to elect their own minister; but when chosen, he was a mere civil officer or teacher, and not a minister of the gospel.

Concerning the second objection in the remonstrance of the church to the settlement of Mr. Clarke, we need not remark. The fact that he preached a doctrine, essentially differing from that which, in their view, was revealed in the Holy Scriptures, was sufficient to authorize them in their refusal to receive him as their pastor.*

As might be expected from a candidate, for the important work of the gospel ministry, on receiving such a remonstrance from the church, Mr. Clarke negatived the call of the town, on the 30th of September. The following is an extract from his letter declining said invitation; —"The first reason I have to offer for not complying with your invitation is that there appears to be that want of unanimity and harmony in your proceedings which are desirable and necessary in the settlement of a minister, I do not feel willing to settle under so great an opposition when compared with the number in my favor. Had I any reason to suppose that in case I should settle with you, most of those who are now opposed to me would attend upon my religious instructions, treat me with friendship and christian love and strive to promote the union and welfare of the Town, this objection

* By a vote of the church Thursday, the 20th day of December was set apart as a day of public fasting and prayer. Rev. E. Brackwood of Westborough preached on the occasion.

would be done away ; but from conversation I had with some of them, before leaving Princeton and from a remonstrance which has been handed to me from the church, I have reason to suppose that most of those who are opposed are determined not to receive me as minister of the the town or Pastor of the church, and consequently my life would be rendered unhappy, my usefulness be diminished and the peace of the town in a great measure destroyed. This reason, therefore, has with me considerable weight. Another reason for my not complying with your invitation is because there are so many who appear to be indifferent towards me, who do not vote at all. I have understood that there are more than two hundred voters in town. It appears that only one hundred and forty-seven have voted in this case, forty-four of whom are opposed ; so that not more than one half of the town are really my friends. I have always considered that those who did not vote should be counted on the side of opposition. It was my request and constant prayer while I was with you, and it was my hope, that every person would act either for or against me, so that I should be left in no doubt respecting the minds of all; and could I now be satisfied that,as some have suggested, those who did not vote are my friends and really wish to have me for their minister, my first objection would in a great measure cease ; but so long as so many are opposed and so many indifferent I shall feel unwilling to settle with you. But my principal objection against complying with your invitation is that I conceive the encouragement you offer me is not sufficient. From what I can learn respecting the expenses of living the salary you offer me without any settlement or any perquisites, is not sufficient to support a minister and raise him above

pecuniary embarrassment. Should I ever be settled I shall wish for a competency and nothing more; so that I may be enabled to pursue my studies and attend to my parish duties with profit to myself and people, which cannot be done by those who are obliged to attend to other employments besides their profession in order to live above embarrassment. I have thus stated my reasons to you fairly and candidly, and they are of such weight with me that I have felt it my duty to answer your call in the negative."*

The friends of Mr. Clarke, not satisfied with what had transpired, a town meeting was warned, to be held on the 14th day of October, to take into consideration his reply. At this meeting a committee was chosen, "to see what further encouragement it would be proper to offer Mr. Clarke as an inducement to settle in the work of the ministry." This committee reported in addition to the before stated salary the sum of four hundred dollars as a "settlement." At the adjournment, on the 16th of the same month, after a protracted debate, the report was accepted, and the call renewed, when the vote stood—yeas 66, nays 59.

Mr. Clarke finding the opposition inflexible, answered the town negatively a second time, on the 10th of November. We subjoin an extract from his second reply: "For this renewed mark of your respect and attachment be assured I feel the highest gratitude. But my friends I cannot express to you the anxiety I have experienced since you renewed your invitation. It having been represented to me by many that should I settle with you, those who did not vote either for or against me, would undoubtedly unite under my instructions, and

* Town Records.

that most if not all the opposition would cease, I felt it my duty both to you and myself to return into town and satisfy myself on the subject. I have therefore taken such measures for the purpose, as wisdom and prudence appeared to dictate, and have obtained sufficient knowledge of the state of the town as to enable me to come to a result. Be assured that this result has not been a hasty one. In the presence of God I can say that duty and conscience have dictated it. I have again concluded to answer you in the negative. I have been brought to this conclusion from the conviction that I can neither be useful or happy as your minister. If the word of those who profess to be Christians can be relied on, I am convinced that the greater part of those who are opposed to me are determined not to unite in my settlement or attend on my religious instructions. I am satisfied too that the greater part of those who have not voted, although they cannot be said to be opposed, are yet indifferent; that they cannot be considered as my real friends and would for choice rather not have me for their teacher. I am satisfied also that some who are my real friends wish me not to stay under the present gloomy prospects."*

On the termination of the second attempt, it seems that Mr. Clarke's friends were still dissatisfied. A person was appointed to circulate a petition throughout the town for another meeting, to see if the town would renew their invitation. One hundred and five signatures were obtained. We subjoin the conclusion of this petition,—"Fearing the most alarming consequences if we do not succeed in inviting and encouraging him to settle with us in the Christian ministry, we do earnestly entreat you, once more, as soon as may be, to call a town

* Town Records.

meeting, to see if the town will renew their invitation to Mr. Samuel Clarke, to become their Christian minister." The petition was addressed to the selectmen, and consequently a meeting was warned, which convened on the 11th of February, 1817. A renewal of the invitation with a request for concurrence on the part of the church, resulted—yeas 81, nays 44; but no further pecuniary encouragement was offered to the candidate. The church, however, by a vote of twenty to six refused concurrence, and at the same time requested the town to dismiss the idea of settling Mr. Clarke, and to give directions to their committee to engage some other candidate, in whom it was possible they might all be united and live in harmony.

To these solicitations of the church, the town in turn refused to give heed; but at the adjournment of their meeting, on the 21st of February, they voted to refer their troubles to an Ecclesiastical Council. With this vote the church concurred, doubtless in hope of obtaining relief. Letters missive, in the name of the church and town, were accordingly addressed to the church in Worcester under the charge of Rev. Dr. Bancroft, the church in Shrewsbury under the charge of Rev. Dr. Sumner, that in Lancaster under the charge of Rev. Nathaniel Thayer, that in Rindge, N. H. under the charge of Dr. Payson, and that in Millbury under the charge of Rev. Joseph Goffe,—each of which were represented by their pastor and delegate. The Council assembled at Princeton, March 6, 1817, and after taking into consideration various communications from the committees of the church and town relating to the business on which they were assembled, came to the following conclusion:—

"That by reason of existing difficulties in this church

and town; and as there is opened by Providence a prospect of the re-settlement of the Christian ministry, if a spirit of mutual condescension and forbearance is in exercise; this Council do, after due deliberation, and in the persuasion that it will be more conducive to the restoration of union than any other means they can devise, offer for the consideration of this church the following advice: That on the seventeenth day of the present month, the brethren of this church be regularly notified to assemble in church meeting; that when assembled, the the original covenant* of this church, a copy of which accompanies the result of this council, and in which an alteration will be found, to conform it to the language of scripture, be submitted to their consideration. We assure the members who shall adopt this covenant that we will recognize them as the church of Chrish in Princeton. After taking this step, we recommend to them as soon as may be, to submit to their body the question of concurrence with the town in the election, of Mr. Samuel Clarke, to be their minister. In case they shall concur, and he shall accept their invitation, we recommend that a joint committee of the church and town be authorized to issue letters missive for the purpose of inviting an ordaining council to consummate the proposed union."

Only six of the ten individuals comprising the mutual council supported the "result," while the remaining four entered the following "Protest" to the proceedings:

"We the undersigned, members of the aforesaid council, materially differing in our views and convictions from the above Result, and believing the same repug-

* A new church covenant was substituted during the ministry of Rev. Dr. Murdock, for the old covenant, as narrated in a previous chapter.

nant to what duty requires, feel ourselves bound in the fear of God, to enter our solemn Protest against said Result, for the following reason, viz :

" 1. Because it recommends an unnecessary and unauthorized subversion of the confession of faith and form of covenant adopted by this church in circumstances peculiarly solemn,* and which appear to us happily calculated to maintain the purity of the church in faith and practice.

" 2. Because said Result appears to us inconsistent with the character given by inspiration of the church as a pillar and ground of the truth ; and as an unwarrantable attack on the rights and usages of the New England churches, which have been uniformly recognized from the infancy of the country to the present day.

"3. Because said Result exhibits an alarming stretch of ecclesiastical power, which threatens the liberties and privileges, and even existence of Congregational churches, by depriving them of the right of choosing their own pastors, breaking down their sacred enclosures, and subjecting them to the unenlightened guidance of the world.

"4. Because, in our view, said Result tends to perpetuate and increase unhappy divisions which exist in this church and society, and which might probably be healed by such temperate measures as wisdom and duty appear to dictate.

" With these views and impressions, we would fondly cherish the hope, that the good sense of the town of Princeton will lead them to make a solemn pause, before they adopt and pursue a course so apparently fraught with evils to themselves and their children after them ;

* In time of a special revival of religion in Princeton in 1814.

and that the minority of the church will seriously reflect, and humbly bring the subject to the throne of grace, before they depart from their solemn covenant engagements to God and their brethren, abandon the faith which they professed before many witnesses, and surrender themselves into the hands of those who have never named the name of Christ.

"We cannot but deeply sympathize with this precious section of the kingdom of our Lord in their present oppressed and gloomy situation, in which we view them as suffering in the cause of truth and holiness. We advise and exhort them to stand fast in the liberty wherewith Christ has made them free; to bear with patience their present trials, and to be much in prayer that God, in his mercy, would be pleased to turn their capitvity, and cause light to arise upon them in the midst of obscurity.

"At the same time we recognize them as a true church of Christ, and tender them our best wishes and friendly counsel and assistance in all matters and things conducive to their spiritual prosperity.

"With most fervent wishes for the harmony, peace and religious welfare of the church and people of Princeton, we close this our solemn Protest, which we found ourselves in duty bound to offer, and humbly commend them to the favor and guidance of the great Head of the church."*

The original covenant referred to in the Result of the Mutual Council, is one that was adopted by the church on the 9th day of November, 1767, termed "covenant for the admission of members." Rev. Timothy Fuller was the pastor of the church in Princeton, at that time,

* Signed by Rev. Seth Payson, D. D, Rev. Joshph Goffe, Elder Oliver Bond and E. Brown.

and the covenant was used until 1810. That the proposed alteration of phraseology, in order to make the covenant conformable "to the language of scripture," would essentially change the character of the instrument, and make it as dissimilar to the original covenant of the church as Unitarianism is unlike Trinitarianism, was the opinion of many at the time. That the reader may have the opportunity of comparing the two for himself we transcribe the covenant as altered, termed Mr. Clarke's covenant, and refer him to page 90 for the original :—

"You declare your firm belief in one infinite and eternal God, the Father, of whom are all things, and we in him, and in one Lord Jesus Christ, by whom are all things, and we by him. You believe that the sacred scriptures are of divine original, and contain our whole duty as it relates to practice.

"You resolve to conform your life to the rules of God's word till death, and give up yourself to God the Father as your portion, to the Lord Jesus Christ, the Son of God, as your Redeemer, and to the Holy Ghost as your sanctifier, guide and comforter.

"You acknowledge your indispensable obligation to serve and glorify God in a sober, holy life, and promise to live in obedience to him, walking in all his ordinances blameless.

"You promise, by divine aid to walk with the church in the faith and order of the gospel, attending the public worship of God, the sacraments of the New Testament, the discipline of the church, and all his holy institutions, so long as you may be continued in the place.

"You promise to devote your offspring to God, and to instruct them in the principles and practice of religion; carefully avoiding every appearance of evil and every temptation to sin.

"This you engage, flying to the blood of the everlasting covenant for the pardon of all your sins, and praying that the God of Peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep would prepare and strengthen you to every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and forever. Amen."

On the 17th day of March, 1817, the day appointed by

the council, the church met at the Town House, and, after a "candid deliberation," voted, to reject the recommendation of said council, as an unauthorized and arbitrary infringement upon their privileges and rights. On this occasion, 20 voted non-concurrence, 8 to concur, and 2 were neuter. On the same day, the town held an adjourned meeting, at which they ordered that a copy of the result of said council be presented to a committee, and that said committee notify Mr. Samuel Clarke of his third call to settle with them in gospel ministry, as soon as may be.

Our limits do not permit us to transcribe the third letter of Mr. Clarke, accepting the invitation of a majority of those who voted in the town. We however give an extract. Under date of April 6, 1817, he writes :

"My Brethren, I come to you with the deepest humility, sensible of my own insufficiency for so great an undertaking; yet relying on the mercy and assistance of that great and good Being, who has hitherto directed my steps, and praying that in this trying and important hour he would not forsake, but still continue to prosper and bless me, I come breathing nothing but love and peace. It is from the conviction that your harmony and happiness is to be promoted by having me as your minister, that I have concluded to accept your call. I have been satisfied, from the disposition you discovered towards me after I gave my last answer, and from your recent conduct and zeal, that you are really and firmly attached to me, and that this attachment and affection will be continued so long as I shall be in any degree worthy of them. It is my desire, therefore, to come to you in the fulness of the Gospel of peace, ardently praying that I may be made an instrument of promoting your peace and joy in Heaven.

"Yet, my brethren, while I rejoice in the belief that I shall be happy and useful among you, I do most sincerely lament that I have not been so fortunate as to effect a greater degree of unanimity than exists in the church and town. It is an unpleasant thing for me to settle with you contrary to the wishes of any individual in this place. Nevertheless, from the acquaintance I have with those opposed to my settlement, from the civilty and

respect with which I have ever been personally treated by them, I am fully satisfied that although they cannot at present regard me with favor as a preacher, yet they will ever regard me with that friendship and charity which are due from man to man, and from Christian to Christian, and that they will never do any thing designedly to injure my character, or my feelings. I believe that I can say from the heart, that I feel towards them the love and affection of a Christian; that they have, and always will have my prayers and best wishes, and that I shall at all times be ready to extend to them the hand of fellowship, of consolation and of Christian love.

"From your past expressions of kindness and affection I feel assured, my Christian friends, that they will be continued to me; that in all seasons of want, of distress, of affliction and trial, you will be ready to assist, advise, and comfort me; that I shall always have your prayers, that I may be faithful to you and myself, and that you will do all in your power to strengthen my hands, and encourage my heart. You will I trust always find me ready to do every thing in your behalf which belongs to me as a Christian minister and a man. Let it then be our united prayer to the throne of grace, that should our contemplated union be consummated, it may be productive of the happiest consequences both as it regards our present and eternal peace, that we may be enabled to walk together in the exercise of all the mild and peaceful graces of our holy religion. Let us be much in prayer to God for light and direction. And O, may it be our happiness to be mutual sources of improvement and comfort in this life and of joy and rejoicing in the day of the Lord Jesus."

Mr. Clarke was ordained at Princeton, June 18, 1817. The sermon on this occasion was preached by Rev. Dr. Pierce of Brookline.

CHAPTER IX.

Call of Council by the Church—Result—Organization of the Presbyterian Church—Ruling Elders—Call to Mr. Bond—Accessions to the Church and Congregation—New Meeting House—Seizure of Property to pay Ministerial Rates—Seizure of the body—Mr. John H. Brooks carried to Jail—Suit, Samuel Brooks vs. Town—Mutual Settlement of the controversy—Settlement of Mr. Phillips—Origin of Division—Mr. Clarke's dismission—Biographical Notice—Proposal for a Union—First Parish, and Mr. Cowles' settlement and dismission.

The opposition manifested to the call of Mr. Clarke grew stronger after his ordination, and many left the usual place of worship. Previous to that event however, the church determined to call an Ecclesiastical Council to give them advice at this important crisis. Letters missive, in the name of the church, were accordingly addressed to five churches to advise in the case, by virtue of which the Council assembled at Princeton on the 29th of April, 1817, at the house of Caleb Mirick, Esq. It consisted of Rev. Dr. Payson of Rindge, N. H., Rev. Dr. Crane of Northbridge, Rev. Dr. Snell of Brookfield, Rev. Joseph Goffe of Millbury and Rev. Gaius Conant of Paxton,—each clergyman being also accompanied by a delegate. After the organization of said Council the subscribers to the covenant which was recommended by the former Ecclesiastical Council, who formed the minority of the church, together with others, were informed that the council was proceeding to business; and that they were ready to receive any communications they were disposed to make. Their doings will be best ascertained from the accompanying result.

"Received several communications from the committee of the church, relating to the repeated invitations given by the town to Mr. Samuel Clarke to be their minister,—the doings of an Ecclesiastical council lately convened for the purpose of giving their advice upon the subject of their future proceedings; and

the conscientious scruples of the church in complying with their advice, and in setting under the ministry of Mr. Clarke in case he should be established as a teacher in the town, on account of his religious opinions, in some essential particulars so diverse from their own, so opposite to the covenant they had adopted and the gospel of Jesus Christ. Having also had a friendly interview with Mr. Clarke, in which he frankly avowed his religious opinions, on which the church founded their objections to him as their pastor and teacher, and of which they appear to have formed correct conceptions. Whereupon we would express our sympathetic feelings for the church in Princeton, with them deeply deplore their unhappy state, and lament the assumed power of the late Ecclesiastical Council, so unprecedented in our country and so unauthorized by the Gospel—a power that threatens the liberties, the privileges and the very existence of our churches which are founded upon the pillars of truth; by depriving them of their inalienable rights, subverting their confessions of faith and their forms of covenant. We commend our brethren for the firm stand they have made in the defence of the truth once delivered to the saints; so honorable to them as professed Christians. Under all the severe trials this measure may occasion them, a conscious love to the Gospel, the approbation of their own minds and their Christian brethren, and above all the approbation and gracious presence of God will be an ample support—a rich reward. In these trying circumstances we would give them the following advice:

"1. That they give themselves unto prayer for the direction and holy keeping of the great Head of the church, that they may be guided into the paths of wisdom and Christian prudence, that they may meekly and patiently endure every trial to which, in Providence, they are subjected, as the friends of truth, and remain united together in love as the humble followers of the Lord Jesus Christ.

"2. That they take all legal and proper measures to form themselves together with such inhabitants of the town as may choose to unite with them into a distinct and separate religious society, for the quiet enjoyment of Christian ordinances, and the instructions of an evangelical ministry, cleaving to their articles of faith and the holy covenant into which they have most solemnly entered, and from which their brethren so unwarrantably departed.

"And now, brethren, we acknowledge you as the Church of Christ in Princeton, cordially recommend you to the fellowship of all Christian Churches in our connection, and pledge our affectionate counsel, influence and co-operation for your support

and encouragement, and for your furtherance in the faith of the Gospel. Walk in the meekness of wisdom toward those that are otherwise minded and convince them by a "uniform" Christian deportment that conscience, not prejudice, a zeal for the truth and not unyielding perverseness, that the fear of God, and love to our Lord Jesus Christ, and not a spirit of discord, have prevented you from a coalescence with your brethren. Above all, brethren, we commend you to God and to the word of his grace, that he would take you into his merciful keeping, shed upon you the dew of his grace, and enable you to keep the unity of the Spirit in the bond of peace. Behold, O God, look down and visit this vine."*

Agreeable to the advice of the Council, the Church proceeded forthwith to take the appropriate steps to form themselves into a society for the enjoyment of Christian ordinances, and the instruction of an evangelical ministry. A committee† was chosen on the 6th of June to confer with Rev. Mr. Merriam, a Presbyterian minister, to ascertain what measures were necessary to be taken to become united with, and also to come under the regulations and government of the Presbyterian Church in the United States. On the 18th day of September, 1818, it was unanimously voted by the Church, to adopt the Presbyterian Articles of Faith and discipline, and become connected with the Newburyport Presbytery. This course of the Church was considered a bold innovation, conflicting with the prejudices, and also violating the usages of the times. The erection of a poll parish, bringing together those of similar opinions, without regard to local habitation, almost unprecedented beyond the metropolis, was strenuously resisted. The founders of the society grasped firmly, and thereby secured those rights which, after the lapse of time, have been accorded as common privileges. Their meetings

* Unanimously adopted by the Council.
† Dea. Parker,—substitute, Jonas Brooks, Esq.

were held for some time in one of the schoolhouses, the Selectmen refusing them the use of the Town House.

Dea. Ebenezer Parker, Dea. Samuel Stratton, Dea. Israel Howe, Jonas Brooks, Esq., Caleb Mirick, and Thomas Wilder, were elected Ruling Elders, and were ordained on the 25th of October by Dr. Dana from Newburyport. The society being thus organized on the 25th of December invited Rev. Alvan Bond, of Andover, to settle with them in the work of the gospel ministry.

To this invitation, Mr. Bond gave a negative reply, alleging that he came to this result in view of the state of his health, and also of his intentions to engage in the work of the ministry, in a foreign mission.

Though destitute of a settled minister, the Church continued to meet every Sabbath for religious worship. They were supplied with preaching generally by some of the clergymen from the neighboring towns; and in the space of little more than two years the Lord so greatly blessed their efforts, that upwards of forty individuals became identified with the church. At length they found themselves straightened for room on account of the great accessions to their congregation, until, in 1819, necessity compelled the erection of a house of worship. This house was located near the old burying ground, a little north-west from the old town-house. The dedication sermon was preached by Dr. Dana of Newburyport.

The boundaries of the first parish, co-extensive with those of the town, embraced the estates of the members of the Presbyterian society, and while they contributed to the support of the institutions of their own church and teachers, they were also compelled to pay ministerial rates in the same manner as before the separation. This

double taxation was peculiarly onerous. Hence, at a town meeting held Oct.16, 1818, they made an appeal to the justice of their fellow townsmen, for relief from a tax inconsistent with their religious privileges; but without avail. On their refusal to pay the ministerial rates assessed against them, for the support of Rev. Mr. Clarke, their cattle and other property was seized and sacrificed under the hammer of the auctioneer. A second ineffectual appeal to the town for relief from this taxation, was made. Upon refusing to pay their ministerial rates, subsequently, their persons were seized by the constable, who, agreeable to his instructions, made his way with them towards the County jail. With one exception, however, they came to the conclusion before arriving at the place of destination, to pay their ministerial assessments. Mr. John H. Brooks was lodged in the jail at Worcester, who, after "resting quietly" for a time paid his rates and returned to his family in Princeton.

The history of these transactions has become matter of judicial record; a suit having been commenced in 1819 by Capt. Samuel Brooks, in behalf of the Presbyterian society to recover the amount of taxes paid by them for the support of the ministry and for parochial purposes in the town subsequent to the formation of said society. This matter, however, was finally taken out of court, and amicably adjusted by the adoption of the report of a committee appointed to adjust the matter, as follows:

"The committee appointed to adjust and compromise the present litigation between the town, by a suit commenced by Capt. Samuel Brooks against the assessors of said town, and to examine all matters in controversy between the said town and the Presbyterian so-

ciety or act any thing relative thereto, now respectfully report:

"That having fully and faithfully considered the subject of the unfortunate controversy growing out of the assessment of taxes for the support of the ministry and for parochial purposes in the town of Princeton, since the formation of the Presbyterian Society, by a voluntary association of individuals for that purpose in said town—they are of opinion; that as the assessment of taxes upon the members of said Presbyterian Society for the year 1818 is of doubtful legality, and it is desirable that the controversy to which the said assessment has, and may hereafter give rise, should be amicably and speedily settled; the town should direct, that the assessors give their orders of abatement in favor of all those members of said Presbyterian Society who were assessed in the tax of 1818 for the amount of the ministerial tax of that year, to which they were respectively assessed; and that the Selectmen of said town of Princeton draw their orders upon the Treasury to be paid out of the monies raised for the support of the ministry in favor of all the members of said society, who were assessed for the year aforesaid to the amount of said assessments together, with the amount of cost to which they were subjected in the collection thereof, all agreeably to the schedule and exhibit herewith reported, and that the said members of said Presbyterian Society thereupon release and discharge all claim and demand of action, or right of action against said town, the assessors and collector of taxes therein, for the year 1818, by reason of all such assessments and any collections thereof as aforesaid. That the committee do also recommend to said town and Society mutually to pass votes that in consideration of the

foregoing terms, and upon acceptance thereof, all demands, claims and controversies, which have arisen or might arise between the said town and its officers, on the one hand, and the Society and its members, on the other, in any wise resulting from the assessments of monies for ministerial or parochial purposes, and the appropriation of monies thereto previous to this time be released and wholly discharged." [Here comes in the names of sixty one different individuals, with the enumeration of ministerial rates assessed for 1818, amounting, in the aggregate to $131 00.] "To these sums are to be added the amount of surplus monies arising from the sales of property exceeding the sums of taxes respectively, for the collection of which property was sold, with interest thereon, together with the tax and the cost in the action of Capt. Brooks, and the fees of the collector when paid."*

On the 20th day of March, 1820, the Presbyterian Church voted unanimously to give Rev. Alonzo Phillips, who had been for some time previous supplying their pulpit, an invitation to settle with them as their pastor. To this call Mr. Phillips returned the following reply, which is found recorded in the church records, without address or signature:

"The office of the Christian Minister is doubtless the most important and the most responsible with which man can be invested. He receives his commission from God, and is accountable to him for the manner in which he discharges it. His business lies with immortal beings; its design is to persuade them to become good; if it fails of this, its design is lost and worse than lost. Obviously then, he who thinks of taking this office upon himself ought not to assume it, till he has made it

* Signed by Jonas Hartwell, David Rice, and Charles Mirick, town's committee, and Samuel Brooks, Azer Maynard, and Jonas Brooks, Esq., committee of the Presbyterian Society.

the subject of the most serious contemplation and fervent prayer. This remark is applicable to his decision concerning the particular part of his Lord's vineyard, in which it his duty to labor. The first, and indeed the only question, which ought to govern his decision is—where can I do the most good? In deciding this question, several things must be taken into consideration; such as the ability and willingness of a people to give him support, which will enable him to devote himself wholly to the work peculiar to his office; the part of the world or particular place in which, at a time like the present, he is most needed; his ability to sustain the labors and perform the duties which will devolve upon him in a particular place; the feelings and unanimity of the people, who invite him to settle with them. These considerations I have endeavored to examine with impartiality in forming the decision now to be made public.

"In regard to the first of these, the support, I can only say, that on the part of the society there is certainly at present a very pleasing willingness; as to the ability they are the only proper judges. Whether the sum proposed be adequate to a support in my case, time must determine; for on this subject I am at present wholly inexperienced. All I wish for is a support which with prudence and economy, will enable me to live in a manner which you brethren, would call respectable; which will enable me to unite with my brethren in the ministry in aiding the religious and benevolent plans which distinguish the present period of the church. In regard to the second thing to be considered—the particular place to which duty calls, this a much more difficult question to decide. When I have looked at the smallness of this society, and at their ability to live a while longer without a settled minister, I have thought it my duty to go to some other place. But when I have contemplated the stand they have taken, and its bearings, the everlasting importance of the truths they wish to support, the connexion of those truths with vital religion and the salvation of men, I cannot doubt. When I look at this church, consider what it has sustained and how it has been blessed, I am fully satisfied, that it is a real branch of the kingdom of Christ, and a branch too, which is as precious to him as any other branch of his kingdom. Why then should it not be as precious to his ministers? Of the next thing to be considered—the ability of a man to sustain the labors and discharge the duties of a particular place, in the present case others are judges; if they have erred time will rectify the mistake. In regard to the last thing to be considered—the feelings and unanimity of the people, they are all any man could wish for, to afford him happiness and give him influence.

"With these things before me, what could I do, but resolve to engage in the same cause with you—cast my lot with yours, to live or die with you? What could I do but answer your invitation in the affirmative? With these things before me *I do* answer in the affirmative. May the Head of the church approve the answer, and to his name be glory forever, Amen."

Mr. Phillips' ordination took place on the 7th of June, 1820. The exercises were,—Introductory prayer, by Rev. Mr. Easton; Sermon by Rev. Dr. Leonard Woods, of Andover; ordaining prayer by Rev. Mr. Gregor; right hand of fellowship, by Rev. Alvan Bond; charge by Rev. Dr. Dana of Newburyport; concluding prayer by Rev. Mr. Parker.

We have now narrated the plain facts in the case, which led to the religious division in the parent parish. That the church in Princeton was a regular Congregational church, founded upon the common faith and practice of the New-England churchs in general, none can dispute. And, as it appears from its history, its members had lived in peace for many years, and had been blessed and prospered. No uncommon symptoms of disaffection appeared in reference to the doctrines of said church, either in the church or congregation, until the pulpit became vacant by the dismission of Rev. Dr. Murdock, and other doctrines than the people had been accustomed to hear, were preached among them. At that period divisions and controversies began to manifest themselves. From what source they originated is plain to be seen; and that the divisions consequent upon the settlement of Rev. Mr. Clarke, have not been remedied by the lapse of years, we shall see in the sequel. The town was now for the first time divided into two religious societies, each having a minister of their own choice.*

*Previous to this time there were several individuals of the Baptist denomination but no organized society existed in town until subsequent to this period.

That under Mr. Clarke was in full fellowship with the Unitarian Congregational Societies. The one under Mr. Phillips maintained the confession of faith and discipline of the Presbyterian Church until 1830, when, on account of the great inconvenience and expense, particularly in attending the meetings of the Presbytery, they were at their request dismissed from that body, and it was unanimously voted to adopt the Congregational form of government. At the same time they also adopted the covenant and articles of faith, used by the church at the time of Mr. Murdock's dismission.*

Rev. Mr. Clarke continued to preach in Princeton until 1832, when, owing to ill health† he requested his society to unite with him in the call of a mutual council to advise as to the dissolution of his ministerial relation. The society complying with this request, a council was convened at Lamb's Hotel, in Princeton, on the 5th day of June, 1832. And, agreeably to the advice of said council, Mr. Clarke was dismissed on the 18th of the same month.

Rev. Samuel Clarke is a native of New Boston, N. H. He graduated at Dartmouth College, in 1812, at the age of 21 years, and subsequently pursued his theological studies under the tuition of Rev. Dr. Channing of Boston. After leaving his official station in Princeton, he accepted an invitation to become pastor of the First Congregational Society‡ in Uxbridge, and was installed January 9th, 1833. He still resides in Uxbridge.

At the meeting for the dismissal of Mr. Clarke, on the 21st of May, 1832, either from fear that they would be

*See chap. VII, in thie work.

† It appears that Mr. Clarke soon recovered hie health which had been for "four years on the decline" and he settled in Uxbridge, Jan. 1833.

‡ Said society is professedly Unitarian.

unable to sustain their Society as a distinct body without assistance, or from some other cause, the Congregational Society passed the following vote :—

"On motion, voted that the committee to supply the pulpit be authorized and instructed to wait on the standing or prudential committee of the Evangelical Orthodox Society, and request the committee of that society to call a meeting of said society, as soon as may be, to ascertain whether said society feel disposed to unite with the Congregational Society in settling a minister, and if so to choose a committee consisting of an equal number chosen by the Congregational Society, to co-operate with them in inviting a candidate to preach to both societies, or take such other measures as said committee and the committee of said Evangelical Orthodox Society may deem expedient to effect a union of said societies."

This vote was communicated to the Evangelical Orthodox Society, and it led to the following action :—

"At a meeting of the Evangelical Congregational Society held at their meeting-house, on Monday, the 4th day of June inst., to take into consideration the request of the Congregational Society, by their committee ; to see if the Evangelical Congregational Society will unite with that society in settling a minister over both societies, after due deliberation passed the following vote, to wit :—

"On motion, voted, that we cannot comply with said request for two reasons ; first we have a minister whom we respect and under whose ministry we are united and happy. Second, we do not feel authorized to act on the subject as proposed, because we feel that it is proper and right that the church should have the first move in all measures preparatory to the settlement of a pastor,"

At this time, it is doubtless true that a large portion of the Congregational Society were not Orthodox in sentiment, and that there was a majority who were opposed to the settlement of a Calvinistic pastor. Indeed, this very question was submitted to the society, whereupon it was ascertained that there were seventeen in favor of Calvinistic preaching, ten in favor of Universalist, six in favor of Unitarian, and but two in favor of Orthodox.* After the secession of some thirty individuals, however, which took place about this time, who were organized into a Universalist Society.†, a majority of the members that then remained invited a Calvinistic preacher, in the person of Rev. John P. Cowles, to become their pastor. A salary of $500 was offered. Mr. Cowles having accepted this invitation, the ordination took place July 19, 1833. The introductory prayer was by the Rev. H. Winslow of Boston ; sermon by Rev. Mr. Linsley, of Park-street church, Boston; consecrating prayer by Rev. Dr. James Murdock of New Haven, Conn.; charge by Rev. Mr. Mann, of Westminster; exhortation to the church and people by Rev. Mr. Clark of Rutland ; address and right hand of fellowship by Rev. A. E. Phelps of Boston; concluding prayer by Rev. Mr. Allen of Shrewsbury.

December 23, 1833, the Congregationalist society was organized as the first parish in Princeton. From this time it commenced its legal existence, distinct from the municipal corporation, and the support of worship ceased to be provided for by the inhabitants in their general meetings.

* See Town Records, vol. iv.

† The Universalists had preaching at the "Town House," one third of the Sabbaths, for some time, but finally disbanded.

Mr. Cowles continued pastor of the church until Oct. 5, 1834, when at the instance of the following letter, he was dismissed.

"*To the Church and Society of the First Parish in Princeton.*

"Brethren and Friends,—I have to request your consent to the dissolution of my relation to you as your Pastor and Minister. It is very plain that either my preaching or my conduct, or both, have given sufficient dissatisfaction to render this step desirable, both for me and you, and sooner or later, indispensable. My fixed choice is, not to have it delayed, for I am perfectly satisfied that no change in me, or in my conduct, or in my preaching, which my principles would allow me to make, will materially alter the present aspect of things. You will be only doing me justice if you think of my principles in these respects as entirely immutable. It is therefore proper and desirable, that our relation as pastor and people should cease. Your consent to this step I have to request. Your minister's constant prayer is and will be that God would so order his Providence towards you and so guide and control your own *feelings* and *conduct* and those of others, as to secure to you still, *in some way, a gospel faithfully and successfully preached.* JOHN P. COWLES.

Princeton, Oct. 5, 1834."

CHAPTER X.

Farther Measures for a Union—Call of a Council—Result—Proceeding upon it—Objections—Votes of First Parish—Votes of Evangelical Society—Action of Congregational Church—Doings of the Council's Committee—Societies unite—Mr. Phillips at the House of the First Parish—His return to his former place of labor—Church Meetings.

After the dismission of Rev. Mr. Cowles, the Congregational Society renewed their proposals for a union with the Evangelical Congregational Society. This was done by the following communication:

"*To the Evangelical Congregational Church in Princeton, under the pastoral care of Rev. Mr. Phillips.*

"Rev. and Beloved,—The undersigned, having been appointed

a Committee by the Congregational Church, 'for the purpose of making a communication to your Church, would respectfully lay before you the doings of the said Congregational Church, and the advice of an Ecclesiastical Council, lately convened in this place.

"At a meeting of the Congregational Church, Oct. 26, 1834, a Committee was appointed to ask the advice of the Ecclesiastical Council, which was then to be convened on the 28th of said month, for the dismission of Rev. John P. Cowles, in relation to what course it was the duty of said Church to pursue, and what measures to adopt, under the existing circumstances of the religious affairs of this place.

"The said Committee attended to the duty of the appointment and received from said Council the following result:—

'The advice of this Council having been asked by the Congregational Church, in regard to the course they should take, provided Mr. Cowles be dismissed, the Council advise to the following measure: that said Church propose to the Evangelical Congregational Church to unite in choosing a Mutual Orthodox Council to settle the following points:

'1st. Shall a union be effected between the two Churches?

'2d. On what ground shall such union be effected?

SAMUEL GAY, *Moderator.*
CYRUS MANN, *Scribe.*'

"At a meeting of the Church, Oct. 29th, the foregoing result and advice of Council was laid before the said Church, and accepted; and Deacon Charles Russell and Caleb Dana, and Brother Charles B. Temple, were appointed a Committee to present to the Evangelical Church a copy of the advice of said Council, and to adopt measures to carry the same into effect.

"Agreeably to the advice of said Council, and in full accordance with our own views and feelings, we do now, in behalf of the Congregational Church, propose to unite with your Church in inviting a Mutual Orthodox Council for the purposes mentioned in the result of said Council.

"In making this request, we wish to add, that we, in common, doubtless with you, regard it as exceedingly desirable, for the interests of religion in this place, that all those in these two Churches, who coincide in their views of the doctrines and duties of the Gospel, and give credible evidence of their being the children of God, should be united in one Church, and under one pastor. We do not regard a union as desirable except on such conditions, and on such grounds, as shall ensure to you and to us a prospect of purity as well as peace and harmony. Under such conditions we do desire it, for the sake of that cause which we equally profess to love. We deeply lament the division

which has long existed in this town, and our prayer to God is that it may soon be terminated in that way and in thay way only which will be for his glory and for the spiritual benefit of his chosen people. And that this desirable end may be effected, we desire on our part, to remove every reasonable objection. We propose to unite with you in calling a Mutual Council, because we do believe that there are questions arising out of the character and relations of these churches, which affect so vitally the best interests of the people of this place, as well as the Church of Christ, that neither ot these Churches is at liberty to disregard them.

"Should your Church accede to this proposition and request, we trust there would be no disagreement in selecting a Mutual Council, of approved Orthodox Ministers in this Commonwealth, which would be entirely satisfactory to both Churches. We wish to be distinctly understood that we are willing to submit the whole case, in all its parts, to the decision of such a Council.

"And now Christian Brethren, we respectfully ask you to give this subject, as we trust you will, your serious and prayerful consideration. And may the great Head of the Church, vouchsafe to you and to us his grace, guidance and direction, and lead us in the path of duty, to the exercise of those Christian feelings and to the adoption of such measures as shall redound to his glory and the spiritual and everlasting good of his people.

Yours, with Christian affection,

CHARLES RUSSELL,
CALEB DANA,
CHARLES B. TEMPLE." } *Committee.*

At a meeting of the Evangelical Congregational Church, Nov. 11, to hear the above communication, and to act thereon, after a protracted discussion, it was voted to appoint a committee, whose duty it should be, in the first place, to endeavor to convince the committee, who presented said communication, that such a Council as proposed was entirely unnecessary, as the church were ready to receive all such persons as coincided with them in their "views of the doctrines and duties of the Gospel," and that "gave credible evidence of piety," without the advice of a council; and secondly, if they should not succeed in convincing them, then, as a matter of pa-

cification, to agree with them to call a Council. After attending to the duty assigned them, said committee reported that nothing but a Council would be satisfactory. Accordingly the measure was agreed to, and a Council called, consisting of the Church of Christ in North Brookfield, under the charge of Rev. Dr. Snell; the Congregational church in Templeton, under Rev. Samuel P. Bates; the church in Westminster, under Rev. Cyrus Mann; the church in Harvard, under Rev. George Fisher; the church in Bolton, under Rev. John W. Chickering; the Calvanist church in Worcester, under Rev. John S. C. Abbott, and the church in Holden, under Rev. Willard P. Paine,—each of these churches being represented by pastor and delegate.

The Council convened at the house of John Brooks, Esq., Dec. 17, 1834. After receiving various communications from the committees of the two churches, relating to the subject, and desirableness of a union of said churches, they came to the following result:

"The Council deems the union of the two churches exceedingly desirable, both as it regards the peace of the town, and the prosperity of religion. The Council is also very much gratified with the truly Christian spirit, manifested in the communication made by the Committee of the Church lately under the care of the Rev. Mr. Cowles, and with their candor and moderation; and have full confidence in the purity of the motives which led them to make an effort for a reconciliation. Animated by these feelings we sincerely hope that the suggestions which may be made by the Council, and the terms proposed, will be acceptable to both parties, and promotive of mutual edification. The Council are aware of difficulties in the way, but do not feel that they are insurmountable. Christians are often called upon to make sacrifices, but if they are sacrifices of feeling and not of principle, they ought to be made.

"The Council is of opinion, that the whole subject is involved in two questions.

"1. The first question respects the possibility of a union of

the two Churches which shall promote the cause of truth, purity and peace.

"The Council is of the opinion that the Orthodox portion of the Church lately under the pastoral care of Rev. Mr. Cowles, and of the Church under the pastoral care of Rev. Mr. Phillips, may become one united and happy Church. And the plan of union the Council would recommend is this, viz: that the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, be a Committee to satisfy themselves, at a proper time and duly notified, of the personal piety of such members of the first named Church as desire the union, and recommend them to the other Church by letter; and that by virtue of this letter of recommendation, they become embodied with the Church now under the pastoral care of Rev. Mr. Phillips.

"2. The second question has suggested itself to our minds in a form like the following: Is there a sufficient degree of harmony in the views of those two parties, to authorize the hope that they may unite in listening to, and supporting, sound Evangelical ministrations?

"This question we hope we are not mistaken in answering likewise in the affirmative, As to the mode of union, we would recommend that the Society connected with Mr. Phillip's Church, should unite with the other, and in one united Church and Society, sustain and enjoy the ordinances and privileges of the Gospel.

"3. The third and only remaining question respects the pastoral and ministerial relations of the proposed united Church and Society. The only difficulty on this point, arises from the fact that the two Churches and Societies, as they now exist, are not on equal ground in this respect. The one have a pastor whom they respect and love, who has been with them in times of anxiety and trial, and between whom and themselves there exist ties of too sacred and tender a nature to be sundered, except by the voluntary motion and action of the parties concerned. The other has no pastor, nor has it from the nature of the case, that attachment to the pastor of the other Church which would doubtless have existed, had he been for as many years *their* pastor. To the removal of this difficulty this Council are constrained to feel themselves inadequate, since they cannot control the affections of the one body, nor, unrequested and unauthorized, touch the pastoral relations of the other. We are not prepared, on the one hand, to say that all the prejudices and preferences can or should be given up by Mr. Cowle's late people; nor on the other hand *require* either the Rev. Mr. Phillips or his Church, to make a sacrifice, of the duty and expediency of which, they must be the judges. However, then, in view of

all the facts which have come to our knowledge, our private opinions respecting duty and expediency in this matter, may differ from that of Rev. Mr. Phillips' Church as expressed by him as the organ of their Committee, we feel obliged to leave the matter to the consideration and decision of themselves and their pastor.

"This Council cannot refrain from expressing our belief, from what we have witnessed, that there is, in all the parties concerned, a sufficient desire for union—a sufficient sense of the importance of the best economy in ministerial labor, in these days of destitution, and sufficient readiness to make any needful sacrifices for the sake of Christ and his cause, to render such a disposition as has now been made of this whole subject, the best we could make even if it were not, as we think it is, the only in our power.

"This Council cannot refrain from pressing it upon the minds of all Christians, in both Churches, that for the sake of union on the ground of Gospel truth, and for the advancement of the cause of Christ, it is their incumbent duty, while they contend earnestly for the faith once delivered to the saints, to make great sacrifices of personal feeling and private interest.

"We do most earnestly and affectionately entreat the members of both Churches to live as brethren. We cannot doubt that the cause of Christ is equally dear to both churches, and we do believe that if the spirit of conciliation and kindness, which has been manifested during the session of the Council is continued, the troubled waters will grow more and more calm, till all is tranquility and peace. We hope, beloved brethren, that you will endeavor to cherish a childlike, a lowly, and a contented spirit, and if things are not in all respects as many of you could wish, wait quietly till He who orders all things wisely, shall bring all things right.

"The Council beg leave to assure the members of both Churches of their kind feelings and Christian regards. We have found ourselves called to settle questions of the utmost difficulty and delicacy. Circumstances of past occurrence, cause us to feel a deep sympathy with the members of the Church under the pastoral care of Rev. Mr. Phillips. Circumstances of a more recent date constrain us to look with much affection upon the members of the Church under the late care of Rev. Mr. Cowles. But we beg them both to be assured, that we have earnestly sought guidance from above, that we might come to such a result, as would be mutually acceptable, and promote the social and spiritual happiness of all the friends of the Saviour, in this place.

THOMAS SNELL, *Moderator.*
JOHN S. C. ABBOTT, *Scribe.*"

On the 8th of January, 1835, the church under the the Charge of Rev. Mr. Phillips, met to hear the result of the Council, and to take such order upon it as they deemed proper. To its acceptance there was in the minds of many, very weighty and serious objections. One of these was the "private opinion of the Council" in reference to the dismission of Mr. Phillips. They, with their pastor, had supposed that the union was to be formed under the ministry of Mr. Phillips. "One of the Committee" of his church, "that difficulty might not arise, in relation to this matter, in the midst of the business of forming a union, sought to have a definite understanding with them respecting it, and supposed that such an understanding existed; and more, that the committee of the Congregational Church had given him a pledge, that they should say and do nothing respecting the pastor. But the fact turned out to be, some three or four days before the meeting of the Council, when it was too late to have the day of their meeting deferred, that the committee of the Congregational Church were determined the Council should take up and act on the subject of the pastor's dismission."*

The main objection, however, was the appointment of three ministers to come and satisfy themselves of the personal piety of those members of the Congregational Church who desired a union, and recommend them by letter to the Evangelical Congregational Church, by virtue of which they should become identified with that church. This right they felt that they ought not to be required to resign into the hands of those who were entire strangers to the persons they were to recommend. Some of these persons had been professors of religion

* Mr. Phillips' Appeal, p. 3.

for fifteen, some twenty and others thirty years, a sufficient time to have established a character of some kind among those to whom they were well known. "But how were a committee of strangers to know whether *all* the persons who should offer themselves to be translated from the then late Unitarian church to the Orthodox, had established and sustained a *Christian* character."* There were many of the church that thought that it would be preposterous to entrust the matter entirely to their hands. In view of these and some minor objections, the church, at their meeting, voted to appoint a committee† of seven, to confer with an equal number of the other church, to ascertain their views or understanding of the result of Council, and to report at a future meeting.

After several weeks had elapsed, said meeting convened, when the following vote was passed by a majority of those voting. A majority of the whole number of voters in the church, it was said, however, were never sufficiently satisfied with the result, and did not vote at all.

"To the Clerk of the church, lately under the pastoral care of the Rev. J. P. Cowles;—The following is a copy of a vote passed by our church, at a regular meeting, Feb. 5, 1835.

"Feb. 5. The church met agreeably to appointment; after hearing the report of the committee, which seemed favorable, voted to accede to the first part of "the result," viz., that which relates to the union of the Orthodox members of the other Congregational church with this.

"A true copy—Attest, A. PHILLIPS."

The following is the vote of The Congregational church, on the acceptance of the result of Council.

"February 28, 1835. The church of Christ under the late pastoral care of the Rev. John P. Cowles, held a meeting at the

* Mr. Phillip's Appeal, p. 6.

† The committee were I. Thompson, John H. Brooks, Dea. Samuel Stratton, J. Cutting, J. Brooks, Jr., E. Beaman.

hall of Dea. Charles Russell, Feb. 28, to consider and act on the result of the Mutual Ecclesiastical Council, lately convened in this place. The meeting was opened by the Moderator, Dea. Charles Russell, who led the church in address to the throne of Divine grace, for light and direction in the important business before them.

"The church then proceeded to a consideration of the subject before them, and after a full and harmonious interchange of feelings,—

"Voted unanimously to accept the result of said Council.

"Voted, That the Clerk of the church be directed to transmit a copy of the doings of this meeting to the church under the pastoral care of the Rev. Mr. Phillips. C. DANA, *Clerk.*

"Copy from the records—Attest.

C. DANA, *late Clerk of said Church.*"

On the 4th of March following, at a legal meeting of the First Parish in Princeton, convened at the "Town House," the following votes were passed:

"Voted unanimously, That we accept of the Result of the Mutual Ecclesiastical Council lately convened in this place, by the request of the church under the late pastoral care of the Rev. Mr. Cowles and of the church under the pastoral care of the Rev. Mr. Phillips, and that we can cheerfully, and do most heartily respond to the sentiments expressed in the Result of said Council, that there is a sufficient degree of harmony in the views of this, and the Evangelical Society, to authorize the belief that they may unite in listening to, and supporting *sound Evangelical ministrations.*

"Voted unanimously, That this Society invite, and we do hereby affectionately and respectfully, the said Evangelical Society to unite with us, agreeably to the recommendation contained in the Result of said Council.

"Voted unanimously, That we are, and have been, for a considerable time past, desirous of a union with the Evangelical Society, and that we highly approve of the course taken by the church connected with us, and of the measures they have adopted to effect a union of the two churches.

"Voted unanimously, That a union of the two societies appears to us to be very desirable, and would tend as *we fully believe* to promote the peace, Christian harmony, and spiritual welfare of the people in this place; and we can see no reason why the division which has for a long time unhappily existed here should be longer continued, or why we should transmit such a state of things to posterity.

"Voted unanimously, That should a union take place, we sincerely desire that it may be extensive, permanent and lasting; that it may be such an one as shall promote the social and spiritual happiness of both societies; and that in our own endeavor to effect a union we disclaim having any other motive than that of advancing the Redeemer's kingdom and promoting the best interests of the people in this town. Our cause we *firmly believe* is a *righteous* cause; one for which, we may invoke the blessing of Heaven, and one on which we may humbly trust the smiles and blessings of God will rest.

"Voted unanimously, That we believe there is no relation more sacred and important than that which exists between a minister and his people—the peaceable and useful continuance of which depends on the mutual affection existing between them; therefore we cannot refrain from expressing our serious and solemn conviction, that a union under the Rev. Mr. Phillips, would not be such an one as would be the best calculated to promote the happiness, the harmony, and the highest interest of the united society—inasmuch as we believe there is a want of that cordiality of feeling, both in him and in us, which it is so desirable should exist between a minister and people—and the attitude in which he has stood to us has been such as to render it impossible, in our view, for him to associate with a portion of the united people, with that freedom and cordiality which are so absolutely necessary in order that a people may derive from their minister, and he communicate to them, that religious instruction which is so important for their highest good.

"Voted unanimously, That we are aware that there is, as there always should be between a minister and his people, a mutual attachment existing between Mr. Phillips and the people under his pastoral care; and we have no desire to do any thing to weaken or destroy this attachment: still we cannot refrain from expressing it as our opinion, that should duty dictate to the Rev. Mr. Phillips to leave the field, as we cannot but believe under the guidance of Divine Providence it may, the harvest would be much greater under some other person than it possibly can or would be under his ministrations.

"Voted unanimously, That if the Rev. Mr. Phillips should determine to ask his dismission from his pastoral charge, we will contribute our share of any reasonable sum which shall be thought just and right as an indemnity for any loss he may sustain in consequence of such dismission.

"Voted unanimously, That we hope and confidently believe that after viewing and deliberating upon all the circumstances connected with a union, that neither the Rev. Mr. Phillips nor

his people, will insist upon his being the minister of the united church and society.

"A true copy of the records of said Parish meeting.

"Attest: JOSEPH A. REED, *Clerk.*"

It was voted, that the Clerk transmit to the Prudential Committee of the Evangelical Society, an attested copy of the doings of said Parish.

At a legal meeting of the Evangelical Congregational Society in Princeton, convened in their Meeting House, on Monday, the 23d day of March, A. D. 1835, the following votes were passed, viz:—

"Voted,—That we accept of the Result of the Mutual Ecclesiastical Council, lately convened in this place, by the request of the church under the late pastoral care of the Rev. Mr. Cowles, and of the church under the care of the Rev. Alonzo Phillips, relative to the union of the said societies.

"Voted,—That the Clerk of said Evangelical Congregational Society transmit to the First Parish in Princeton, an attested copy of the doings of said Society.

"A true copy of the record of said Parish meeting.

"Attest: ERASMUS D. GOODNOW, *Clerk.*"

This vote was also passed, it has been stated, not by a majority of the whole number of voters in the Evangelical Congregational Society,—for there were many, (as in the church) that never voted for the Result at all, not being sufficiently satisfied with it to do so.

The Congregational Church, having been informed of the doings of the Evangelical Congregational Society, at their meeting on the 23d of March, met subsequent thereto, on the 27th day of April, when the following vote was passed:—

"Voted unanimously, to carry into effect the result of council; and Dea. Charles Russell and Caleb Dana and Br. Charles B. Temple, were appointed a committee to call a meeting of the church, when they may deem it expedient, and to invite the committee, consisting of the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, to be present at

the said meeting of the church, to discharge the important duties assigned them in the Result of said council."

In accordance with the above vote, this committee appointed the 16th of May following, for the clergymen mentioned in the Result of the Council, to meet for the transaction of the business or duties assigned them. The annexed document will show the result :—

"May 16, 1835. The brethren and sisters of the church under the late pastoral care of the Rev. Mr. Cowles, met this day at the Town House, at half past ten of the clock, A. M., agreeably to notice given by the committee of the church appointed for said purpose, to carry into effect the result of council, said result having been adopted by the church under the pastoral care of the Rev. Mr. Phillips.

"The committee appointed by the council, consisting of the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, were there present agreeably to the invitation of the church, given by the committee appointed for the purpose, to attend to the important duties assigned to them in the result of said council.

"The Rev. Mr. Mann addressed the Throne of Grace for light and assistance on the solemn and interesting occasion.—Important remarks were then offered by the Rev. gentlemen composing the committee. The articles of faith and covenant of the church under the pastoral care of the Rev. Mr. Phillips, were then read by the Rev. Mr. Mann, and assented to by all the brethren and sisters of the church present.

"The Brethren of the church adjourned to the Meeting-house; and after having had an interview with the committee of the council, Voted to adjourn, to meet at half past five of the clock, P. M., at the Town House.

"*Adjourned meeting.* The brethren met at the town house agreeably to adjournment. The meeting was opened with prayer by Br. Charles B. Temple. The committee of the church, consisting of brothers Russell, Dana and Temple, informed the brethren, by their chairman, that the committee of the council, having attended to the duties assigned them, had put into their hands the following communication as the result of their doings, viz :—

"'*To the church of Christ in Princeton, under the pastoral charge of Rev. Mr. Phillips.*

"'Rev. and Beloved,—The committee appointed by a council mutually chosen by you and the church under the late care of

Rev. Mr. Cowles to unite said churches, having satisfied themselves of the personal piety of the following individuals, members of the last named church, recommend them to your fellowship; and they are hereby embodied in one church in accordance with your vote in accepting the result of said council.

[Here follow the names of forty-six individuals.]

"'Wishing you grace, mercy and peace, we are yours, dear brethren, with Christian affection.

LEMUEL P. BATES,
CYRUS MANN, } *Committee.*'
May 16, 1835. WILLIAM P. PAINE,

"Voted, to accept and sanction the doings of the committee of council.

"The deacons of the church, viz. David Brooks, Joshua Eveleth, Charles Russell, and Caleb Dana, having severally tendered their resignations of said office, in consequence of the union about to be consummated with the church under the pastoral care of the Rev. Mr. Phillips,—Therefore, *Voted*, to accept their resignation, and that they are, *at their own request*, hereby discharged from the duties appertaining to said office.

"Whereas several of our brethren and sisters have not seen fit to comply with the advice contained in the result of council, and to appear with the church this day before the committee appointed for the purpose mentioned in said result—Therefore, Voted, that the clerk of the church be authorized, when requested, to give certificates to such persons aa did not conform to the result of said council; certifying that they were members in regular standing previous to the union, said certificate to bear date of this day, May 16, 1835.

"Voted, That brothers Charles Russell and Caleb Dana be directed to present to the Rev. Mr. Phillips' church, the letter of recommendation, that the union of the churches may be consummated, agreeably to the result of the Ecclesiastical council convened in this place December last, at the request of said churches, and in accordance with the subsequent votes and transactions of said churches, in adopting the result of said council.

"Voted to dissolve the meeting.

"Copy and record of the proceedings.

CALEB DANA,
Late Clerk of the Church under the pastoral care of Rev. Mr. Cowles."

On the 18th of the same month, the two societies—the First Parish and the Evangelical Congregational So-

ciety—held each of them a meeting. The meeting of the latter was to ascertain whether its members were willing, according to the recommendation of the result, to dissolve their own Society and join the First Parish. The members of this Society, or a large portion of them at least, were members of the church, and they felt unwilling to have a union effected under *such* circumstances. Consequently, after a "most vigorous" effort by those favorable to the measure, only *twelve* of the entire society were induced to vote in favor of joining said parish. The remainder, with the exception of nine who voted in the negative, did not see fit to act at all.

The informal manner in which the Council's Committee "satisfied themselves of the personal piety" of the forty-six individuals which they recommended to the fellowship of the Phillips' church, had now become an obstacle to the proposed union. "The committee came on the *last day* of the week—on Saturday; and in the short space of *three hours*, read" the articles of faith and covenant of the Evangelical Congregational Church, "and took an assent to them, and satisfied themselves 'of the personal piety' of *forty-six individuals*. Now how, according to the obvious meaning of the language of the result, were the committee, being strangers, to satisfy themselves of the *personal piety* of the persons who should offer themselves? Can any sensible and candid man give any other answer to this question than 'by personal examination'; examination in the sense in which the term is generally understood in orthodox churches? Such was the understanding of the original* church. Had they not supposed there would have been an examination in the usual sense of the term, not more than

* The Evangelical Congregational Church.

three in the entire church would ever have voted to accept the result. But *was* there an examination in the sense in which the term is generally understood by orthodox people? *Forty-six individuals in three hours!* You have perhaps, reader, been present at the examination of persons in relation to their religious experience and doctrinal views and the evidence of their having passed from death unto life. How much time do churches, or the committees, as the case may be, occupy in the examination of each individual, when there are several to be examined? Ten minutes in all cases, undoubtedly; probably in most cases more. But take the least, ten minutes. Six persons then, may be examined in an hour, and eighteen in three hours. But in the instance before us, we have *forty-six* in three hours. In the sense then in which the term is generally understood, *could* there have been an examination? The majority of the original church have felt, that there *could* not have been, and that there *was not* such an examination. Some persons present, too, have made statements which show, what the want of time evinces, that the forty-six persons who presented themselves, were not in the usual Orthodox sense of the term *examined.* It is a very delicate and disagreeable thing to add, but justice demands it, that the standing, as to a good name, of some of the persons recommended, and the character of several as to piety, is such as evinces that the committee, being sensible men, could not have examined them. They never would have been satisfied of their piety, had they done so. Here then, reader, we have the reason, though not the only, yet the main and great reason, why the majority of the original church could not feel willing that the union should go into effect. *Ought* they to have

felt willing that it should? What if most of those who voted at all—nearly half of the church—had once voted to accept the result?* They voted thus, most of them certainly, on the supposition, that the persons to be recommended to them and embodied in the church would first be *examined.* Under these circumstances, were the church bound by the above vote? Every candid and pious mind, it is believed, must answer this question in the negative. In deep anxiety and distress, in many tears and prayers, a majority of them came to the conclusion, that they were not, and could not be bound by it."†

The twelve persons in the society who were in favor of the union, being a majority of those who voted, proceeded still further, however, and carried a motion to *dissolve* their society, and to join the First Parish. Accordingly they "went over forthwith to the meeting of the First Parish," and presented their names and also the names of all the other members of the Evangelical Congregational society, for the reception of said parish.‡

The First Parish, in their meeting, accepted said list of names, voting them in individually. At the same time, also, a committee || was chosen to request the Rev. Alonzo Phillips to supply their pulpit for "*the present.*"

Mr. Phillips, as desired, agreed to supply their pulpit for "*the present,*" and for the present *only*; which supply, for five Sabbaths, he accordingly rendered;—when a majority of the Evangelical Congregational Church, after having pondered and prayed over the sub-

* The Result of the Ecclesiastical Council.

† Phillips' Appeal, pp. 6, 7, 8.

‡ Several protested at the time, we have been informed, against their names being presented for admission into the First Parish.

|| The committee were Messrs. Caleb Dana, Jonas Brooks, Jr., Charles B. Temple, Joseph Mason, and Charles Russell.

ject apart and together, and conferred upon it, came to the deliberate and solemn conclusion that they *could not* conscientiously go forward in a union, under circumstances which seemed to them adapted to the corruption of vital piety. In accordance with this conclusion, they addressed the following note to their pastor :—

"Whereas it has become quite manifest to us, the subscribers, that the way is not yet prepared to carry the union, respecting which so much has been said and done, into practical effect; and whereas, neither we ourselves, nor our families, seem in a situation to derive much benefit from our minister's labors under present circumstances, we regard it as our right and our duty to request, and we do hereby request him to return to his former place of labor."

Mr. Phillips read this communication to the congregation of the First Parish, and stated that, as he was the *Pastor* of those who were the authors of the communication, and was in the place he then occupied only for a temporary supply, it was obviously his duty to comply with their request. He therefore gave notice that he should discontinue supplying for "the present" the pulpit of the First Parish, and return to his former place of labor. From this event, two separate congregations of public worship were again sustained.

A difference of opinion having arisen in the church under Mr. Phillips, as we have seen, as to the propriety of the proposed union going into effect, (many maintaining that it was inexpedient, on account of the "unsatisfactory standing of several of the persons the council's committee" had seen fit to recommend, while others were unwilling that a division in public worship should

take place,) a portion of the church returned to their usual place of worship with their pastor, and the others remained at the house of the First Parish. Forthwith thereafter, the other party held a meeting and resolved to continue their worship at the old Congregational house.

On the same day, a meeting of the united church was also held, and a committee appointed to wait on Mr. Phillips and request him to call a meeting of the church, to ascertain "why they were not willing that the union should go into effect." This resulted in a meeting of said church in July following; "at which, but for the opposition of those who were determined the union should go as matters then stood, the persons recommended* would have been *informed* where the difficulty was, and a course adopted, there is good reason to believe, which would have saved the church from much of the evil they have since experienced. Near the close of this meeting, when half the members had gone and the rest were on their feet, beginning to go, a resolution† was offered by one of the union-men-as-matters-were, the purport of which was that the church, in order to a harmonious union, wished for some opportunity to obtain a knowledge of the doctrinal views and religious experience of the persons recommended. This resolution was retained by the mover, but the substance of it was eventually forwarded by the committee appointed for the purpose to the persons whom it concerned."‡

* The persons recommended by the Council's Committee.

† A copy of this resolution will appear in the succeeding chapter.

‡ Phillips' Appeal, p. 11.

CHAPTER XI.

Attempts to effect a Reconciliation—Further examination proffered, with a plan therefor—Amendment Proposed—Objections to Amendment—Call of Exparte Council—Mr. Phillips' letter to the Council—Result of Council—Mr. Phillips' Dismission—Biographical Notice—Meetings suspended at the Meeting House of First Parish—Mr. Demond's settlement over First Parish—Disaffected ask for a Dismission—Call of Council—Result—Mr. Harding's Settlement and Dismission—Mr. Goldsmith's Settlement and Dismission—Call of Mr. Hitchcock.

After the meeting of the church in July, 1835, to which reference has been made in the preceding chapter, no farther attempts of the parties to effect a reconciliation were made until October following, when a committee was appointed by the members of the church worshipping at the old Congregational meeting-house, "to wait on the Rev. Mr. Phillips and consult with him in relation to existing difficulties, and also request him to call a meeting of the church, to see if some measures cannot be adopted that will effect a reconciliation, and restore peace and harmony." To this proposal Mr. Phillips returned the following reply :—

"*To the persons recommended by the committee designated by the Council, and others worshipping with them :—*

"In reply to the proposal for a meeting of 'the whole of the members of the church, at the Evangelical Society's House,' concluded that as they had seen no cause to change their views since their meeting in July, to direct the committee then appointed for the purpose, to transmit to you the resolution then passed, and which was not communicated at the time, for the reason I recently stated to Capt. Dana and others at my house. The committee above named have requested me to make out and send you a copy of the resolution in their behalf. As I have not the resolution in my possession, and as it is several weeks since it was passed, I shall not be able to give you its exact language; in substance, however, it was as follows :—

"Resolved, That in order to a more harmonious and satisfactory union, this church wish for some suitable opportunity

to obtain a knowledge of the religious experience and doctrinal views of the persons who wish to become united with them.

"This resolution was moved by Mr. Ephraim Beaman, and seconded by Mr. Thompson.

Yours, &c.,

Princeton, Oct. 12, 1835. A. PHILLIPS."

The original resolution, the substance of which is intended to be embodied in the above, is found to be as follows:—"Resolved, that the members of this church present wish for a knowledge of your views and feelings, of the reason of your hope, and of your doctrinal belief, that this church may have Christian fellowship with you, in any way which you shall choose to make it known to us."

At a meeting of the members of the church that worshipped at the old house, held Oct. 15, 1835, it was voted to comply with the "wish expressed in" the above resolution. A committee was also appointed to "converse with the absent members," and ascertain their views, and transmit the result to the members worshipping at Mr. Phillips' meeting-house. The committee, having attended to their duty, reported that the "persons recommended by the council's committee" were willing to give a reason of "their hope"; and at the same time proposed to the members at Mr. Phillips' meeting-house that a committee be appointed to meet a committee from their number to agree on "*the way and manner.*" This request was complied with and a committee was accordingly appointed. This committee met the other, and in due time made the following report:—

"That the deacons of the church call a meeting of the whole church, including the members who were recommended and embodied with the church, by the committee appointed by the mutual council; that a pastor, from some of the neighboring churches, be agreed upon by the brethren, and be invited

to be present, to preside at said meeting; and that the said pastor, together with the deacons of the church, have the liberty to ask such questions, relative to our doctrinal views and Christian experience, as they in their wisdom deem expedient. We further propose, if after Christian measures shall have been taken, there should be any of the members who do not give satisfactory evidence of their piety, that their cases be proposed to the church, by the deacons, for the action of the church thereon, and if the church consider such member or members as unsuitable to commune with the church, that such be notified thereof, and be requested to wait until satisfactory evidence can be obtained by the church."

To this proposition, the members to whom it was made had several objections, which, in their view, were weighty. In the first place, the persons that had been recommended must all be considered as members of the church already. Hence they did not see the propriety of *their* giving the deacons a reason of their hope any more than other members of the church. Another objection alleged, was, that no member of the church, or even of their standing committee, was to take a part in the examination, except the deacons. This seemed to them invidious. "And besides, one of the deacons had prejudged in the case—had shown by his course and said that he was willing to come into fellowship and communion with them, asking no questions, having no further action"; so that, furthermore, it was wrong to "throw the whole responsibility upon two members," especially when the other deacon was unwilling to "take this responsibility." In view of these objections, it was voted unanimously, that they could not agree to it, and the following amendment to the plan was proposed:—

"That the persons recommended by the council's committee give the reason of their hope, in the hearing of as many members of the church as may wish to be present, to all the members of our standing committee (except Mr. Phillips, who feels unwilling to be present)—each member of the committee hav-

ing liberty to ask such questions as he may deem proper and important, and of one minister (either Mr. Miller or Mr. Nelson, as you may choose,) and that the minister and committee decide whether there are any, and if any, whose evidence is not satisfactory, and that the person or persons whose evidence is not satisfactory, according to your committee's proposal stand apart from the church."

This proposed amendment was at once rejected, and the following reasons assigned :—

"First, because the plan you propose requires a portion of the church, (those embodied therein by the council's committee,) to present themselves for examination before a committee, a majority of whom have repeatedly refused to acknowledge them as members of said church, or as entitled to any of the rights and privileges of membership, and this too, as we think, in violation of high moral obligations, too sacred to be disregarded; and because that the said committee have already pre-judged in the case, by thus denying to said members the rights and privileges to which they are entitled by the result of an enlightened mutual council, sanctioned by virtue of the church.

"Secondly, because you propose to place in this same committee an uncalled for and unwarrantable assumption of power, not delegated to them by the church—the power of determining the membership of all those recently embodied therein, thereby depriving the said church of any power of action in their case."

A meeting was held by the persons worshipping at the old house, on the 4th of December, and a vote passed to call a "council to dissolve, if expedient, the pastoral relations of the Rev. Mr. Phillips with the church, and also to consider and advise the church in relation to the unhappy difficulties existing therein." The members worshipping at Mr. Phillips' meeting-house were invited to attend the above meeting, but declined, alleging as their principal reason,—"that the result of the council they have had already, had been the occasion of immense evil," and therefore they could see no reason "to hope for good from another." Previous to the assembling of the proposed council, however, the members of the

church worshipping at the Rev. Mr. Phillips' meeting-house "willing to do any thing to effect a reconciliation, that seemed to them at all consistent and right," proposed that the persons recommended by the council's committee, "designate themselves, six, to be added to the examining committee." This was declined, by replying that "it would *not* be any more satisfactory."

They consequently proceeded to carry into execution their vote of Dec. 4, 1835, and an exparte council was convened on the 20th of January, 1836, consisting of the church of Christ in New Braintree, under the charge of Rev. John Fiske; the church in North Brookfield, under Rev. Dr. Snell; the church in Hubbardston, under Rev. Samuel Gay; the Church in Leicester, under Rev. John Nelson; the church in Rutland, under Rev. Josiah Clark; the church in Templeton, under Rev. Lemuel P. Bates; the church in West Boylston, under Rev. Elijah Paine, and the church in Holden, under Rev. Wm. P. Paine,—each pastor being accompanied with a delegate. Mr. Phillips, together with the members who had worshipped with him, were apprised of the meeting of said council and invited to be present.—They complied with said invitation. He also communicated the following letter:—

"*To the Council*," &c.

"Dear Brethren:—I was informed last week, by a note from a man who is one of the committee for convoking another council, that the first business of the council would be, to consider my relation to the church, and if thought expedient, dissolve it. Though I have had no voice in calling the council, you may, perhaps, wish, or at any rate, be willing to hear something from me before you proceed to a business so important and serious. The facts then, in the case, are these. Some four or five weeks after the last council's committee had been called here to attend to the duties assigned them, a majority of the original church addressed a communication to me, in which they avow-

ed, with sufficient clearness their unwillingness to have the proposed union go into effect under *present* circumstances, and requested me, as their pastor, to resume my labors in their former place of worship. This communication I read to the congregation at the old meeting-house, and then returned to my church. On my doing this, a portion of the original church merged themselves among the people at the old house, and began to sustain a separate public worship, first by reading and subsequently preaching. Thus commenced the present practical division in the original church. I resumed and continued my labours as requested, until utterly disabled in health, when I gave notice that I could do no more at present. When, after several weeks relaxation and journeying, I had recovered sufficient health to be able to preach, I found circumstances to be such as rendered it, in my judgment, inexpedient to resume my labors. In this the church, with great apparent reluctance and grief, acquiesced. I do not then, you now perceive, doubtless, regard myself as the *pastor* of the people who propose that you should dismiss me. I am *not their pastor.*

"You will not think me wanting then, I trust, brethren, in Christian respect and courtesy, if I say, in view of these facts, that I cannot admit, but do hereby deny your right to exercise any jurisdiction in the case. The church of which I am pastor and myself both, decline uniting in the council. You will not then brethren, I trust, undertake to 'sit and act upon me.'

"Praying that you may be endued abundantly with the wisdom which I know you will feel that you need, should you get a *full* view of the entangled and dreadful state of the religious affairs of the place, I subscribe myself,

Yours, &c., A. PHILLIPS."

The Council came to the following result:—

"The Council are unanimously of opinion, that there is but one Congregational Church in Princeton, viz: that which is called 'the united church,' and that now worshipping in what is called 'the old meeting house';

"That whereas, the Rev. Alonzo Phillips, pastor and minister of the Congregational Church and Society in Princeton, has refused and neglected to administer the ordinances to said church and society for a long time, and whereas the said Mr. Phillips has refused to unite in calling a Mutual Ecclesiastical Council to dissolve said relation, when requested to do so, therefore hindering the prosperity and wounding the cause of Zion;

"Voted, That the pastoral relation subsisting between the Rev. Mr. Phillips and the Congregational Church in this place, ought to be, and hereby is dissolved."

To the foregoing charge Mr. Phillips replies*:—"The charge speaks of me, you perceive as the *minister* of the Congregational Society. But I *never was their minister*. They never did any thing to constitute me their minister; they never regarded me as such. Who ever heard of a Society passing a vote to request *their minister* to supply their '*pulpit* for *the present?*' Here then, reverend gentlemen, you are totally mistaken. The first part of the charge is, that I had '*refused* to administer the ordinances to them': To refuse, means, according to Webster, to deny a request, demand, invitation, or command; to decline to do what is solicited, claimed, or commanded. This I have never done. What the council call the church at the old meeting-house, never requested, nor invited, nor commanded me to administer the ordinances to them. All the request I ever received from the people at the old house, was that from the *first parish*, to supply their 'pulpit for the present'; and with this request I complied."

As we have already been apprised, in the letter of Mr. Phillips to the Council, he had asked a dismission previous to the convening of the Council, which was granted. This occurred the 13th of January, 1836, at a meeting† "called in part at his request," when, on instance of the following letter, "the church voted unanimously, in consideration of the present unhappy state of affairs, tho' with much apparent reluctance and grief, to grant his request":—

"*To the Church of Christ.*

"Dear Brethren,—When I answered, more than fifteen years ago, your unanimous call to settle with you in 'the work of the gospel ministry,' I expressed, as some of you doubtless recol-

* See Phillips' Appeal, pp. 22, 23. † See Church Records, vol. i.

lect, a willingness and determination, to cast in my lot with yours, then in no very encouraging circumstances; to live or die with you. The whole history of my ministry shows, that I have never swerved from this purpose. The history of this church, too, shows that my ministry, its many faults notwithstanding, has been quite as successful as that of most other men's under similar circumstances. The course, however, which has been pursued by some of the members of the church for the last six months, the particulars of which, as they are well known to you all, I need not state in this communication, have thrown obstacles in the way of my success in future, and inflicted a wound on my feelings, which must, doubtless, justify me in your view, in requesting you, as I now do, to allow me to leave you, to unite with me in the usual measures for dissolving our connexion. And may the God of peace and love be with you forever. A. PHILLIPS.

Princeton, January 12, 1836."

A Council convened at the house of Mr. Phillips and consummated the vote of the church before mentioned relative to his dismission. Mr. Phillips, during his ministry in Princeton, had enjoyed the unlimited confidence of the members of his church and society nearly to the time of his dismission. Several, a short time previous thereto, became disaffected however, as we have seen in the narrative. About sixty young persons united with the church in the course of his ministry. No year passed without receiving some new members. The whole number added during this period was one hundred and thirty-five.

Rev. Alonzo Phillips was born at Bradford, in this State, Sept. 1, 1788. His father, Capt. Timothy Phillips, was a revolutionary patriot. He prepared for college at the academy in Bradford; graduated, in 1815, at the Middlebury College, Vt., and immediately commenced his theological course at Andover. He spent his first year in the ministry as a domestic missionary in the State of Vermont. Soon after his dismission from

Princeton he removed with his family to Newburyport, where he resided until his death, which occurred April 24, 1838. During the years of his ministry he prepared about 550 MS. sermons. These sermons were well studied, and abundantly evince a mind naturally clear and discriminating.

On the 9th of June, 1836, a committee was appointed by the First Parish to "request the society worshipping at the Rev. Mr. Phillips' Meeting House to appoint a committee" to see if they can agree upon measures for effecting a "Union." At a meeting of the Evangelical Society, on the 20th of the same month, it was voted "to choose a committee, consisting of five" persons, to meet the above mentioned committee, with the following instructions:—"That the only condition on which the members of the First Parish can be united with us, is, by uniting with our society in a legal way. In case they see fit to unite with us, we will allow them to vote in all matters, or suspend action till they become voters by law." It was also "Voted, That we feel the business must be closed soon and that we cannot make or receive any more communications on this subject of union. The First Parish refused to accede to this vote; but at the same time "voted that they were willing to meet for public worship, in either of the Congregational Meeting Houses." Whereupon, the Society worshipping at the house of the Rev. Mr. Phillips' former labor, voted that they were "willing, as individuals, that the First Parish should come in and worship with them." The First Parish voted to accept this invitation, and at the same time, "to suspend meetings at the first parish meeting house for the present, until otherwise ordered

by said parish, and meet in the new meeting house for religious worship."*

The members worshipping at Mr. Phillips' "former place of labor," had, previous to this, invited Rev. Elijah Demond, of Holliston, to preach to them; and in a short time they invited him to settle with them. He however negatived this call, and subsequently, on the 24th of September, 1836, accepted an invitation from those previously worshipping at the old house to become their pastor. On the 26th of October following, Mr. Demond was installed. The exercises on that occasion were as follows:—Introductory prayer by Rev. Samuel Gay of Hubbardston; Sermon by Rev. Jacob Ide, D. D., of West Medway; Installing prayer by Rev. Job Fisher of New Braintree; Charge to the pastor by Rev. Dr. Snell of North Brookfield; Right hand of fellowship by Rev. Cyrus Mann of Westminster; Address to the Church and Society by Rev. Josiah Clark of Rutland; Concluding prayer by Rev. John Nelson; Benediction by the Pastor.

A committee was chosen in November, 1836, who were instructed to remove the Sabbath School Library, from the "small to the large meeting-house."*

The members that still worshipped at the "small house," thirty-two in number, requested a dismission and recommendation, with a view to be formed "into a new Church by themselves." Their request, however, was not granted. It was renewed the second time, without avail. Whereupon it was agreed to call a mutual council, to "consider the subject of" their dismission. Accordingly, a council was convened Feb. 7, 1838,

* Whether this vote was ever rescinded we are unable to state.

† The committee were Josiah Cutting, Caleb Dana, and Charles B. Temple.

consisting of the church in Hubbardston under the charge of Rev. Samuel Gay; the church in Leicester under Rev. John Nelson; the church in Rutland under Rev. Josiah Clark; the church in Hardwick under Rev. Wm. Eaton, and the church in Keene, N. H., under Rev. Z. S. Barstow,—each of the ministers of said churches being accompanied with a delegate. The following is the result:—"The council express their sympathy with the aggrieved persons, as the long tried friends of truth, and as honestly supposing themselves *entitled* to a dismission because they cannot, as they think, conscientiously come into the measures of the church, lest they approve of things that are wrong. And yet we think they misjudge in this respect; and on the other hand, the council are fully persuaded that the reasons urged by the church against granting the request of the petitioners, are sound and judicious; and that it would be wrong to perpetuate divisions by erecting a new church state in Princeton."*

The present Congregational Meeting House was completed in 1838. Mr. Demond continued his labors in this place until 1839, when, at his request, he was dismissed on the 8th of November of that year. He was a graduate of Dartmouth College, Hanover, N. H., in 1816, and pursued his theological studies at Andover.

Rev. Mr. Harding, the successor to Rev. Mr. Demond, was ordained March 20, 1840. The exercises were—Introductory prayer by Rev. Mr. Paine of Holden; Sermon by Rev. Mr. Rogers of Franklin st., Boston; Ordaining prayer by Rev. Samuel Gay of Hubbardston; Charge to the pastor by Rev. Josiah Clark of Rutland; Fellowship of the churches by Rev. Samuel Lamson of

* For the course taken by the disaffected, see succeeding chapter.

Brighton; Address to the church and society by Rev. Cyrus Mann of Westminster; Concluding prayer by Rev. S. G. Buckingham of Millbury; Benediction.—Mr. Harding was dismissed, at his request, on the 28th of August, 1844.

In March, 1845, it was voted by the church and parish to give Rev. Joseph Vaill a call to settle. Mr. Vaill however declined. In June of the same year, Rev. Alfred Goldsmith accepted an invitation to settle in Princeton. His installation took place July 15, 1845. The exercises on the occasion were as follows:—Introductory prayer by Rev. J. W. Cross of West Boylston; Sermon by Rev. G. W. Blagdon of Old South Church, Boston; Installing prayer by Rev. S. Sweetser of Central Church, Worcester; Charge to the pastor by Rev. E. Smalley of Union Church, Worcester; Fellowship of the churches by Rev. A. Bullard of Barre; Address to the people by Rev. S. S. Smith of Westminster; Concluding prayer by Rev. O. B. Bidwell of Hubbardston, and Benediction by the pastor. Mr. Goldsmith continued his labors until the 17th of June, 1849, when he was, at his request, dismissed.

Since the last date, the Congregational Church in Princeton has had no settled pastor. It was voted, June 20, 1850, to give the Rev. Wm. D. Hitchcock a call to settle over the church in the work of the gospel ministry. Mr. Hitchcock negatived the call. He however continued to supply their pulpit for ten months; and has since settled over the Congregational Church in Clinton. Their pulpit, since he left, has been supplied by different ministers, mostly by students from the Theological Seminary at Andover.

CHAPTER XII.

METHODIST EPISCOPAL CHURCH.

Introduction of Methodism into Princeton—Messrs. Lewis and Fay join Class at Worcester—First Methodist Preaching by Rev. James Porter—Revival of Religion under the Labors of Rev. Mr. Paine—Formation of Classes—Hubbardston and Rutland made Stations—New Meeting House—First Quarterly Conference—Purchase of Furniture for Parsonage—Present to the Church—Stationed Preachers—Munificence of Mrs. Nabby Brooks.

Methodism is said to be "a child of Providence." That it was introduced into Princeton under Providential circumstances none can doubt, upon becoming acquainted with its brief history. During the first of the year 1838, Mr. George Lewis and Mr. Silas Fay, the former a member of the Baptist church and the latter a member of the Congregational church, requested dismission from those churches. Their request being granted, they joined the Methodist Episcopal Church in Worcester. The Rev. James Porter, who was the stationed preacher at that time in Worcester, and under whose watchcare they had placed themselves, was invited to come to Princeton to preach. With this request he very readily complied, and, in March of the same year, preached in the old Town House, to a large concourse of people. He learned at this time, the condition of the place, and the existence of a desire to become better acquainted with Methodist doctrines and usages, on the part of many of the people.

As they desired preaching on the Sabbath, which he was unable to render himself, he requested Rev. Benjamin Paine, of Oxford, (who at that time sustained a supernumary relation to the New England Annual Conference of the M. E. Church,) to spend a few Sabbaths in Princeton. Mr. Paine complied with the request, and

commenced preaching here the third Sabbath in April, 1838, and continued until the first of June following,—at which time he engaged to preach for them one year additional. From the commencement of his ministerial labors among the people, there was an evident seriousness and an increasing attention to the words of life preached by him, until some time in August following; when, at Valley village, or "Slab city," where he had held a third service on the Sabbath, a revival of religion broke out. Such was the interest now manifested on the subject of religion, that hundreds assembled to hear the word, while the revival influence extended into every part of the town and also into several of the adjacent towns, especially Hubbardston and Rutland. It is said to have been the most extensive and powerful revival of religion ever experienced in this community. As the fruits of it, many were added to the church of Christ.—On the 15th of August, Mr. Paine formed a class of about twenty members in Hubbardston, and on the 31st, one in this town of about thirty members.

In the early part of the succeeding year, another class was formed, in Rutland, consisting of twenty-five members. During the conference year many accessions were made to these classes, especially to the one in Princeton, so that at its close, in June, 1839, the M. E. Church numbered in all, comprising the three classes referred to, 138 communicants. Many of this number were the former members of Rev. Mr. Phillips' church, which has been conspicuous in the preceding chapters. Many accessions during this revival were also made to the Congregationalist church in this place.* At the session of the Conference in June, 1839, as Mr. Paine

* See Church Records, vol. ii.

had heretofore sustained a supernumary relation, it was changed to that of effective, and he was then stationed at Princeton. At the same Conference, Hubbardston was also made a station, and Rev. J. Whitman, jr., appointed to labor there; and Rutland was left to be supplied by the Presiding Elder.

Immediately on the return of Mr. Paine from Conference, the church and society under his charge, feeling the need of a more convenient place for public worship, commenced building a meeting-house. This house was erected at an expense of about forty-five hundred dollars, exclusive of the bell, (which was purchased by subscription, at an expense of about five hundred dollars, of which Jonas Brooks, Esq. paid two hundred dollars.) It was completed in the course of the ensuing winter, and dedicated on the 13th of February, 1840. The dedicatory prayer was offered by the Pastor, and the sermon preached by Rev. M. L. Scudder, now of the New York East Conference. During the early part of the year 1840, the Methodist Episcopal Society commenced its legal existence. The first quarterly meeting conference was held on the 16th of February of that year. Rev. Bartholomew Otheman, now of Providence Annual Conference, was the Presiding Elder. At this Conference, George Lewis, Jonas Brooks, Esq. and Edward A. Goodnow, were elected the first stewards of the M. E. Church in Princeton. The class leaders that had been previously appointed by the pastor, were, John H. Brooks and Luther Crawford.

Mr. Paine, who accomplished much for the society in its infancy, continued his labors with them until June, 1840, which date terminated the term preachers are allowed to remain at one time, on the same station, or

circuit, in the Methodist Episcopal connection. Rev. Stephen Cushing was appointed as the successor of Mr. Paine. During the ministrations of Mr. Cushing, a considerable amount of furniture was purchased by subscription, for the use of the stationed preachers in Princeton. In the year 1841, Rev. William R. Stone was stationed over this church, whose pastoral labors were highly appreciated by the church and congregation. Rev. J. R. Sawyer was appointed to succeed Mr. Stone in 1842. Mr. Sawyer, after laboring a few months with the people, withdrew from the M. E. Church and connected himself with the "True Wesleyans."

Fortunately for the church and society, Rev. Joseph W. Lewis, who was at that time preaching in West Boylston, was engaged as Mr. Sawyer's substitute. Mr. Lewis was vigilant in looking after the spiritual interests of the church. He labored with them with great acceptance until the session of the Conference, in 1843, from which he was returned to Princeton, as also from the succeeding one in 1844, closing his labors here in 1845. During his ministrations several were added to the church. Rev. Kinsman Atkinson succeeded Mr. Lewis, who was diligent in the work of the ministry.

In 1846, Rev. Howard C. Dunham was the stationed preacher. In September of this year Mrs. Olive Winch presented to the church a set of *communion service.* The money by which said set was purchased, was earned by her own industry after having passed the age of three score years and ten. On the 6th of September, 1846, the following resolution was unanimously adopted by the church:—"Resolved, That the thanks of this church be given to our aged and respected sister Winch, for the set of communion service she has this day presented to

us, with the assurance of our Christian regards, and prayers that she may ever feel that it is more blessed to give than to receive."

In the years 1847—8, Rev. Albert A. Cook, was stationed here, whose labors much increased the congregation. The succeeding conference year, Rev. Henry M. Bridge was the pastor. Rev. Jeremiah L. Hanaford was appointed in April, 1850, and continued till April, 1852. Rev. Simon Putnam is the stationed preacher this year.*

The Methodist Episcopal Church and Society in Princeton, have a fund of little more than $600, which was presented said church and society some years since by Mrs. Nabby Brooks, the annual interest of which goes to the support of public worship. The church gives promise of accomplishing extensive good. Hitherto its influence has been most salutary, and we trust still more numerous and healthful influences will emanate from it.†

* We have not thought it best to give any biographical sketches of the different preachers of this church, as their stay has necessarily been limited.

† For Articles of Faith of the M. E. Church, see Discipline, sec, ii.

CHAPTER XIII.

THE BAPTIST CHURCH.

Formation of the Baptist Society—First Baptist in Town—First Preaching—Rev. Mr. Andrews—Organization of the Church—Articles of Faith—Rev. Mr. Walker—Rev. Mr. Johnson—Settlement and Dismission of Mr. Morse—Call and Settlement of Mr. Lovel—His Dismission—Settlement of Mr. Ball—Settlement of Mr. Cunningham—Accessions to the Church—Dismission of Mr. Cunningham—Temporary Supply of the Pulpit.

The records of the Baptist Society do not bear an earlier date than 1817. On the 9th of April of that year

sixty-one individuals, several of whom were members of the Baptist church in Holden, formed themselves into a society by the name of "the Baptist Society in Princeton." Tradition reports that Mr. Aaron Perry, living upon the farm now known by the name of the "Rice place," was the first person of this denomination belonging to town. The records of the town partially confirm the voice of tradition. At a town meeting, held May 5, 1770, it was voted that "Aaron Perry be left out of the ministerial rates,"* on the account of his being of the Baptist persuasion, and an article was inserted in the warrant for the town meeting to be held May 27, 1776, "to see if the town will abate all, or any of the ministerial rates of those persons that are of the Baptist persuasion." The vote of the town in reference to this article reads as follows:—"Voted, to abate the ministerial rates of Stephen Ralph, Sadey Mason, and Aaron Perry." For several years subsequent to this period this favor was refused.

The records of the Society commence, as before stated, April 9, 1817. William Everett was chosen moderator, and Stephen Mirick, jr., clerk. Previous to this time, however, there was occasional Baptist preaching at the house of Mr. Perry, and, as early as the year 1805, the Rev. Elisha Adams, then Pastor of the Baptist church in Templeton, commenced preaching in town at the residence of Mr William Everett, usually spending eight or ten Sabbaths in Princeton during each year. The Baptists in town then belonged to the Baptist church in Templeton; but on the 31st of December, 1807,

*The "ministerial rates" related to what was raised for the support of the Established Church.

at their request, they were dismissed, and became connected with the church in Holden.

Under the ministration of Mr. Andrews, several additions were made to the church. He continued his labors until 1819. For three years subsequent thereto, Rev. John Walker preached to them one fourth of the time. There was a revival of religion under his ministry, and as fruits of it nearly twenty became connected with the church in Holden. Their meetings during this period were usually held at one of the school-houses, mainly at the "North school-house," so called. In 1822 they requested a dismission from the church in Holden, for the purpose of being "united into a distinct church." This request was granted on the 31st of July of that year, and they were duly organized as a Church of Christ in Princeton, numbering at the time twenty-eight members. The following are the Articles of Faith adopted at the organization:—

"1. We believe that the Sacred Scriptures of the Old and New Testaments, were given by infallible inspiration of God, and that they contain our only and sufficient rule of faith and practice.

"2. We believe that the Holy Scriptures teach us that there is only one living and true God; possessing infinite immutable wisdom, power, holiness, justice, goodness and truth; and that this one God consists in three Persons—the Father, the Son, and the Holy Ghost.

"3. We believe that the first man, Adam, was created upright and holy, and by a divine constitution was placed the head and representative of his posterity, so that all mankind descending from him by mutual generation, are, in consequence of his disobedience, involved in a state of sin and guilt, yet so as not to destroy the moral agency of mankind, nor the personal responsibility of every individual.

"4. We believe that Jesus Christ is truly and properly the Son of God, and that in him the Divine and human natures are so united as to be one Person, and that he is the only Mediator between God and man.

"5. We believe that Jesus Christ was from Eternity set as

the Mediator of the new covenant, and that in that covenant a certain number of the human race was given to him, of the Father, by an irrevocable purpose of Grace, who shall infallibly be saved through the Mediator of the atonement, by faith in Christ, renovation of heart, and true holiness.

"6. We believe that Jesus Christ has made a true and proper atonement for mankind by the sacrifice of himself for sin.

"7. We belive that all who are truly regenerated by the Spirit of God, and so are penitent believers in Christ, will be infallibly saved.

"8. We believe that all true believers are justified by faith in Christ, and their sins freely forgiven, for the sake of the atonement.

"9. We believe it is the duty of believers to be baptized by a total immersion in water, and for baptized believers to partake of the Lord's Supper, and that regularly ordained ministers of the Gospel are the only authorized administrators of those ordinances.

"10. We believe that the first day of the week ought to be observed as the Christian Sabbath.

"11. We believe that every Christian church has full power to receive, discipline, and exclude her own members, according to the laws of Christ, yet in proper subordination to the offices which the great Head of the church has appointed.

"12. We believe that the officers which Christ has appointed in his church are Bishops and Deacons, whose official authority is exclusively ministerial.

"13. We believe that every Christian who has a family is bound to maintain visible religion in it.

"14. We believe that all men will be raised from the dead and judged according to the deeds done in the body, and that the righteous will be received into endless Happiness, and the wicked will go away into endless Punishment."

After the formation of the church in Princeton, Mr. Walker confined his labors exclusively to the church in Holden, and the Rev. Mr. Andrews was again employed to preach in town half of the time. He continued his labors nearly two years. Rev. Elisha Andrews was a man of uncommon talents, as a preacher, although he had never enjoyed the advantages of a College education. He is reported to have been remarkably happy in the expository style of preaching.

Upon the leaving of Mr. Andrews the church were dependent upon temporary engagements until 1826, when Rev. Elias Johnson became their pastor, preaching alternate Sabbaths in Princeton and Westminister. During his ministrations nearly thirty were added to the church. In 1828, a meeting house was erected at an expense of $2,000. This house was located about a mile north from the centre of the town, and was built of brick. Mr. Johnson closed his ministerial labors with the society in 1830.

In March, 1830, about thirty members requested and obtained a dismission from this church, and formed themselves into a distinct church at Westminster. On the 27th of September following, Rev. Appleton Morse received an unanimous call to become the pastor of the church and society in Princeton and Westminister. Mr. Morse, having accepted the call, was ordained Oct. 19. The following were the exercises on that occasion:—Reading the Scriptures by Rev. Asaph Meriam of Boylston; Introductory prayer by the same; Singing by the choir; Sermon by Rev. Ira Chase, Professor of Biblical Theology in the Newton Theological Institute; Anthem; Ordaining prayer by Rev. Elisha Samson of Harvard; Charge by Rev. Abel Fisher of West Boylston; Right hand of fellowship by Rev. John Walker of Holden; Address to the church by Rev. Mr. Fisher; Concluding prayer by Rev. Samuel Everett of Milford, N. H.; Ordination Anthem; Benediction by the pastor. Mr. Morse divided his labors between the two places until the spring of 1831, when they were confined exclusively to Princeton. About twenty-five were added to the church under his labors, which terminated April 1, 1832, at his own request.

The Rev. Appleton Morse was born in Hopkinton, in this State, March 7, 1805. He entered Brown University in June, 1824. "During his sophomore year, ill health obliged him to leave the University and suspend for a time his studies." On his recovery, he entered upon a theological course at the Institution at Newton, and graduated in 1830. Soon after his dismission from Princeton, he was settled in Fitchburg, where he remained for several years.

After the dismission of Mr. Morse, the church was supplied with preaching from temporary sources until 1834. In June of that year, Rev. Nehemiah G. Lovell received and accepted an invitation to become their minister. He was ordained on the 19th of July, 1834. Exercises as follows:—Introductory prayer and reading the Scriptures by Rev. Alonzo Phillips, pastor of the Presbyterian church in Princeton; Sermon by Rev. Mr. Patterson; Ordaining prayer by Rev. Appleton Morse, previous pastor; Charge by Dr. Lovell, father to the pastor elect; Right hand of fellowship by Rev. Mr. Bising; Address to the church and society by Rev. Mr. Willard; Concluding prayer by Rev. J. P. Cowles, pastor of the Congregational church in Princeton. Mr. Lovell continued the minister of the church until November, 1836, when, at his own request, he was dismissed. Rev. Nehemiah G. Lovell was born Aug. 20, 1806, at Rowley, in this State. He was the son of a Baptist clergyman. He graduated at the Brown University in 1833. On his dismission from Princeton, he became pastor of the Baptist church in Amherst, N. H.

Immediately after the dismission of Mr. Lovell, Rev. Mason Ball commenced preaching to the church and society in Princeton, and, on the 11th of March, 1837,

received and accepted an unanimous call to settle with them in the Gospel ministry. He continued pastor until 1841, when he was dismissed. In June, of the same year, Rev. Mr. Coburn of Boston was invited to become their pastor: he however negatived the invitation. The present Baptist church was erected about this time.

In October of 1841, Rev. Orlando Cunningham of Reading, Mass., received an invitation to become pastor of the church. Having accepted the invitation, he was ordained Nov. 23. The exercises on the occasion were—Introductory prayer by Rev. David Goddard of Leominster; Reading of the Scriptures by Rev. Mr. Harding, Congregationalist preacher of Princeton; Sermon by Rev. J. W. Parker of Cambridge; Ordaining prayer by Rev. Orin Tracy of Fitchburg; Charge to the candidate by Rev. John Allen of Sterling; Right hand of fellowship by Rev. Andrew Pollard of Holden; Address to the church and congregation by Rev. S. B. Swain of Worcester; Concluding prayer by Rev. Mr. Goddard. Under the labors of Mr. Cunningham, several were hopefully converted and connected themselves with the church. He continued his labors with them until January, 1844, when, at his own request, his pastoral relation was dissolved. During this year several of the members withdrew from the church, having imbibed the views of the Anti-Sabbatarians.

Since the dismission of Mr. Cunningham, the Baptist church and society in Princeton have been dependent upon temporary engagements for a supply of their pulpit. They have had no preaching however since November, 1851.

MISCELLANEOUS MATTERS.

CHAPTER XIV.

First Public School in Town—Division of the Town into School Districts—Appropriations for Schooling—Select Schools—Munificence of John Brooks, Esq.—Native Ministers.

Although the early settlers of this town were not favored with many educational priviliges, yet they evinced an interest in the subject, and, considering their means, accomplished much. As soon as they were legally incorporated into a District, the worship of God was

"First in their noble thoughts and plans;
Then, the strong training of their youth."

And even previous to this, those parents who were interested in education, taught their own children for several years. Private schools were also kept, supported by private contributions, in a small room of some one of their log houses.

"The first public school was kept by Mr. Samuel Woods, in a house on the farm at present owned by Capt. Nahum Wilder." The precise year when this shcool was commenced we have been unable to ascertain. It is supposed that it was about the year 1759, the date of the District's incorporation. The first action of the District upon the subject, in a corporate capacity, as appears by the records, was on the 2d of January, 1764, when *six pounds*, (about $27) was voted for the use of Schools that year. The year immediately succeeding, this sum was augmented £100 old tenor, equivalent to £13, 6*s*, 8*d*. It would appear from the Town Records to have become an almost established method

of proceedure, to do *as last year* respecting schools; with a few exceptions, however, the amount of money raised was gradually augmented with the increase of population.

Previous to 1769, the town not having been divided into districts, the selectmen were expected to address a warrant to the people of a neighborhood, instructing them to procure a school teacher, and allowing the different neighborhoods the amount paid by them. The following is a copy of a warrant addressed to Mr. Robert Cowden and sixteen others, bearing date Jan. 4, 1768:

"You are hereby ordered to procure a Schoolmaster to y^e^ approbation of y^e^ selectmen, and Improve in y^e^ use of Schooling what you are assessed in y^e^ School Rates, and when you have done so you may have orders to draw y^e^ same out of y^e^ District Treasury.

"Sum total of your School Rates £3, 5, 2, 1."

In October, 1769, it was voted to make an alteration respecting the Schools, and a committee consisting of Dea. Keyes, Caleb Mirick, Sadey Mason, Stephen Brigham, Robert Keyes, Joseph Phelps, and Samuel Woods was chosen for that purpose, to report at a subsequent meeting. At a meeting on the 6th of December, the same year, said committee reported that it was expedient to divide the town into six districts or squadrons, as they were at that time usually termed. This report was adopted by the town and the division accordingly made. There were at that time one hundred and nineteen families in town.

The "Middle Division," or District, embraced thirty-six families, as follows:—Moses Gill, Joseph Wooley, Jabez Stratton, Dr. Ephraim Woolson, William Gibbs,

Isaac Stratton, William Foster, John Barber, Joseph Haynes, Samuel Wood, Job Brooks, John Gleason, Amos Powers, Enoch Brooks, Rev. Timothy Fuller, Elisha Gale, Josiah Wetherbee, Josiah Mirick, Paul Matthews, Joseph Eveleth, Caleb Mirick, Joel Rice, George Parkhurst, John Mirick, Samuel Hastings, J. Bullard, Joseph Norcross, Abner Howe, Adonijah Howe, Joseph Sargent, Ebenezer Jones, John Jones, James Mirick, Peter Goodnow, Thadeus Bowman and Isaac Jones.

The "Southerly Division" contained twenty families: Ephraim Hartwell, Joseph Gibbs, Thomas Mason, Jacob Moore, Aaron Brooks, Nathan Farrow, Samuel Bailey, Robert Forbes, Sadey Mason, Col. Benjamin Holden, William Muzzey, Jonathan Smith, —— Eager, Charles Brooks, Asa Harris, Eliphalet Howe, —— Conant, George Smith, William Raymond, and Richard Cheever.

"Easterly Division," ten families:—Silas Houghton, —— Allen, J. Stanley, Joseph Abbot, Charles Wyman, Col. Elisha Jones, Warren Sawin, Isaac Abbot, Joseph Phelps, and Oliver Dresser.

"Westerly Division," eighteen families:—C. Hartwell, Nathan Smith, David Parker, William Thompson, Robert Cowden, Oliver Davis, Lt. Boaz Moore, Timothy Keyes, Joseph Eveleth, Humphrey Moore, Silas Plympton, —— Morse, Robert Rossier, William Skinner, Micah Newton, Seth Savage, John Jones, and Abraham Savage.

"North-westerly Division," fourteen families:—Isaac Thompson, Philip Rogers, John Bartlett, Stephen Brigham, —— Davis, Stephen Ralph, David Everett, Ebenezer Colburn, Daniel Sumner —— Howard, Aaron Perry, Isaac Norcross, Noah Norcross, and Artemas Howe.

"North-easterly Division," twenty-one families:—Jonathan Powers, Timothy Billings, Robert Keyes, Tilly Littlejohns, Samuel Moseman, Elisha Wilder, Ephraim Osgood, Joel Houghton, —— Brown, John Frost, Benjamin Wilson, William Edgell, James Robinson, Timothy Moseman, William Moseman, Phineas Beaman, James Harrington, Stephen Harrington, Abijah Harrington, Elisha Hobbs, and —— Gregory.

In January, 1771, it was "voted that each Squadron have liberty to build their own school houses;" it appears, however, that neither of them availed themselves of this privilege. In March, of the same year, it was "voted a school house be built in each Squadron of y^e^ town at y^e^ town cost, and that a school house be built in y^e^ Middle Squadron, twenty feet square, and that one hundred dollars be allowed for y^e^ building y^e^ same, said money to be raised in y^e^ Middle Squadron, and y^e^ other Squadrons to be assessed by y^e^ same proportion for y^e^ building y^e^ other school houses, and if any money is left, it shall be converted to y^e^ use of schooling in y^e^ Squadron." A committee, of two to each Squadron, was chosen at the same time, to superintend the building of said houses. In the year following, this vote was so far reconsidered, that it was "voted each Squadron be rated separately," and application was also made to the "Quarter Sessions" for the confirmation of this vote. The six school-houses were accordingly built, during that and the following year. The one in the Middle Squadron at the expense of £26, 13*s*, 4*d*. "These houses stood, with the exception of that of the centre district, until 1797, when new ones were erected, which remained until 1836, when the town again commenced re-building them." The centre school house, which had

been used to transact the municipal business of the town in, was consumed by fire, whereupon the present old Town House was built, and used for the centre school, until 1811, when the district was divided. In 1792, a new division of the town into school districts was made, and in 1838 it was new districted as at present. At this time, also, most of the school houses were built with brick.

The town, since the year 1800, has appropriated for schooling, $34,687,87 1-2, exclusive of private appropriations. The appropriation for the present year, 1852, is $1000, which is divided equally among the ten districts. In addition to this, about $65 will be received from the school fund of the State; making in all, $1065, to be expended for the purposes of Common Schools. Of this, two-thirds is to be expended for the winter schools, and the remaining one third for summer schools.

Statistical Account of the Common Schools, for 1851–2:—Number of Districts, 10; Number of different scholars in Summer Schools, 279,—in Winter, 337; Average attendance in Summer Schools, 260,—in Winter, 275.

The influence exerted by Common School instruction, has been, in the highest degree, happy and salutary upon all the citizens of the town. It may be confidently asserted that each individual has, to a certain extent, personally shared in their enlightening and ennobling blessings. The interests of education in Princeton have not been unaffected by the progress of learning throughout the community. The demand for more school instruction, has been met, by individuals of this place, through the maintenance, at different periods, of

a Select or High School. In 1828, John Brooks, Esq., not only fitted up a building for the accommodation of an English and Classical school, and purchased a valuable philosophical apparatus for the use of the same, at his own expense, but he also obligated himself to pay the instructor a salary of $300 annually, for three successive years,—exclusive of the tuition of scholars. This school was quite prosperous for several years, especially "while under the management of Mr. Goddard, who possessed, in an eminent degree, all the requisites of a successful teacher." Mr. Goddard continued teacher until 1831. Subsequently, it was continued under the tuition of different individuals until 1835, supported by the liberal contributions of Mr. Brooks, and a few other individuals.

Princeton has raised up and educated many eminent and good men. Subjoined, are the names of Clergymen, of the Congregational and Baptist denominations, natives of this town, and who received their early education in this place:—Rev. Messrs. Stephen Baxter, —— Ralph, William Mason, Thomas Mason, Humphrey Moore, William Allen, John Keyes, Ezra Newton, Congregationalists; Rev. Messrs. Abel Woods, Joshua Eveleth, Ephraim Eveleth, Baptists; Rev. Leonard Woods, D. D., Professor in the Andover Theological Seminary; Oliver Allen, at present a Missionary at Bombay; Charles Brooks, son of John H. Brooks, Congregationalist.

CHAPTER XV.

Biographical Notices—Physicians—Postmasters—Public Buildings—Accommodations at the Wachusett Hotel—Streams and Ponds—Wachusett Mountain—Hills—Products.

Notices of the clergymen of the town strictly belong to the division of biography. The relation of these to their parishes, however, is so intimate, it has been found most convenient to furnish a brief memoir of each minister in the history of his parish.

Hon. Moses Gill, though not a native of Princeton, his history is, nevertheless, more or less interwoven with it. He was born at Charlestown in this State in 1733. His early days were spent in mercantile pursuits. He was married to Miss Sarah, the only surviving daughter of Rev. Dr. Prince, then pastor of the Old South Church, Boston, in 1759, from whom he intherited a large amount of land in Princeton. Having retired from business, in 1767, Mr. Gill commenced residing in this town a portion of each year. He represented the town in General Court, at Salem, and in the year of Provincial Congress, at Concord, in 1774. For a few years subsequent to that period he was a member of the State Legislature. He was chosen Senator in 1780, which office he held until he was transferred to a seat in the Executive Council in 1789. He was elected Lieut. Governor in 1794, under Mr. Adams—an office which he held until May 20, 1800, when he departed this life,* acting as Governor after the demise of Gov. Sumner, June 7, 1799, until the inauguration of Gov. Strong, May, 1800.

* Having buried his first wife in 1767, Mr. Gill married, in 1772, Miss Rebecca, a neice of the late Thomas Boylston, Esq.

William Dodds, Esq. was a native of Lexington, Mass. At an early age he removed to Holden, where he was joined in marriage to Miss Anna Child, and, after residing there until 1771, he came to this town, to live on the farm at present owned by Mr. John Dodds. For nearly thirty years he filled the office of Town Clerk, to the general acceptance of the town. He also represented the town in the State Legislature a few years. Several years he was engaged in teaching District Schools in Princeton. In 1809, he received a Justice's commission. His death occurred in 1833, at the advanced age of eighty-five.

"Ward Nicholas Boylston, Esq., alias Ward Hallowell, was born in Boston, Nov. 22d, 1749. His father, Benjamin Hallowell, Esq., was a native of Boston, and, at the time of the revolution, an officer in the Custom House. His mother, Mrs. Mary Hallowell, was the daughter of Thomas Boylston, and sister to the second wife of the Hon. Moses Gill. He received his education in the free schools of Boston. In March, 1770, at the solicitation of his maternal uncle, Nicholas Boylston, Esq., the distinguished benefactor of Harvard University, he dropped the name of Hallowell, through a royal license, and added to his Christian name that of the abovementioned uncle. In 1773, for the purpose of renovating his health, Mr. Boylston commenced a journey through Europe and Asia. He embarked on board the 'King of Naples,' bound from Boston to Newfoundland, October 12th. From the latter place he sailed to Italy, and from thence proceeded to Turkey, Syria, the Archipelago, Palestine, Egypt, and the Barbary Coast. He also passed through Geneva, Savoy, France, and Flanders. During this tour he kept a journal, which, replete

with interest, and in many parts illustrative of Biblical history, is still preserved in manuscript, and which, it is to be hoped, may yet be given to the public. He arrived in London, 1775, and for the twenty-five subsequent years remained there engaged in the various operations of trade. In 1800 he sailed for Boston, where he arrived on the 15th of May of the same year. From this time until his death, in 1727, he continued to reside during the larger portion of the year at Princeton, spending the winter months at his seat at Jamacia Plains, Roxbury, Mass. Soon after Mr. Boylston's arrival in Boston, he confirmed to Harvard University a bequest of Nicholas Boylston, Esq., amounting to $23,200, as a foundation of the professorship of Rhetoric and Oratory, with the condition that John Quincy Adams should be appointed professor. In 1802, he secured to the same Institution an annuity of $100, to be distributed in prizes for the discussion of medical questions. In 1803, he paid to the treasurer of the Institution $500, as a fund, the income of which should be expended in additions to the library. To this succeeded the annuity of $60, to be distributed in elocution prizes to under-graduates. Large bequests were made to the same institution in his will."* Mr Boylston's bequests to Princeton, we have noticed in another place.

Moses G. Cheever, Esq. was a native of Princeton, and his name ought to find a prominent place in this connection. Mr. Cheever was an active and useful man in the town. Few men have enjoyed more largely the esteem of their fellow citizens. His sphere was in the humble walks of life, yet by his enterprise and economy he amassed a large property. At his death he made a

* Russell's History of Princeton, p. 127.

donation of a piece of land to the town for a Cemetery, and also $300 to prepare the ground. He died in June, 1851, at the age of 59.

Capt. Benjamin Harrington, was a native of Princeton. He cherished a sincere desire for the general prosperity of the inhabitants of his native town, and also did much to promote the same. Mr. Harrington was a benevolent man. The high standing he took in the moral enterprises of the day, obtained for him many warm and lasting friends. He departed this life in December, 1851, aged almost 78 years.

Physicians.—The following are the names of the individuals who have practised in Princeton as Physicians: Drs. Zachariah Harvey, Ephraim Woolson, Ephraim Wilson, —— Walker, Henry Eldridge, Luther Allen, Henry Bagg, Martin Howe, —— Titus, —— Brainerd, Chandler Smith, Orville Brooks. The present practitioners are Drs. Warren Patridge and Alphonso Brooks.

Names of Postmasters.—Princeton, Charles Russell, Esq. Moses G. Cheever, Esq., George F. Folger; East Princeton: H. V. Pratt.

Public Buildings.—The Town House, erected in 1842, is one story high, 64 feet long and 40 feet wide.

Congregationalist or "Union" Meeting House, built in 1838. Baptist Church, erected in 1839. Methodist Episcopal Church, erected in 1839.

Wachusett Hotel, an elegant building, furnished in a style not surpassed, probably, in New-England. The best accommodations are furnished, by the landlord, Mr. John Brooks, Jr. Every convenience and luxury to be obtained in the metropolis, especially during the summer months, is furnished for the weary traveler, and for those who wish

to spend their time during the warm season in Princeton, where the scenery is then most delightful.

This town is situated fifteen miles from the Court House in Worcester, nearly north, and is highly celebrated, not only for the industry and enterprise of its inhabitants and the fertility of its soil, but also for the extreme purity and excellency of its atmosphere.

STREAMS.—The town is exceedingly well watered by springs and rivulets. There are however no large streams, although several large and fine rivers have their sources here. The waters of the small streams flow partly east, into the Massachusetts Bay, and partly west, into the Connecticut River. One has its source at the foot of the Wachusett mountain, and flows east, constituting one branch of the Nashua River. A second runs nearly south, and empties into Quinepoxet pond. A third has its source at the foot of the mountain, on the westerly side, and flows southwest, constituting the east branch of Ware river, which flows into the Connecticut. Upon this last stream, Mr. Seth Savage erected a cotton factory at the west part of the town, called "Slab city"; which however at the present time is not in operation, and has not been for some years. "Another cotton factory, of about an equal size, formerly existed on East Wachusett brook, in the east part of the town. This was burnt in the winter of 1836." At the present time no farther use is made of the waters of the different streams in this town than to turn common grist mills, saw mills, and mills for turning out chair stuff.

PONDS.—Quinepoxet, is a small sheet of water covering about sixty acres, in the south part of Princeton, extending into Holden, and is the only natural Pond in town. The outlet is the river Quinepoxet. Small portions of Wa-

chusett Pond, in the northern, and of Rutland, or "Wanchatopick" Pond, on the south-western border, lie within Princeton.

Wachusett Mountain.—This mountain is situated about two miles Northwest from the centre of the town. The circumference of the mountain—is about three miles, and its height is 3012 feet above the level of Massachusetts Bay, as found by actual survey, in 1777, by Hon. John Winthrop. The general elevation of the circumjacent country is about 1100 feet. Consequently the mountain "rears its conical head" 1900 feet above this. It is some of the first land discovered by the mariner when making for any of the sea-ports in Massachusetts. The highest part is a flat rock, or ledge of rocks, for some rods in circumference. Upon this ledge a small octagonal tower, some thirty feet in height, was erected in 1828. This, however, has become so shattered that it is at the present time of but little use. There is generally a small pond of water upon the summit, some two or three rods square, and, where there is any soil, it is covered with blue-berry bushes, which, in their season, yield delicious fruit. The prospect from this mountain is extensive and grand in the extreme. "To the observer from its top, the whole State lies spread out like a map." "The neighboring hills, winding into comparative insignificance, present an even outline to the beholder." On the one hand, is seen the waters of Boston harbor some fifty miles distant. On the North, the renowned Monadnock of New Hampshire is visible, rearing its old bald, as well as broken summit, to the clouds. In other directions, "the distant Hoosick and Green mountains fade away in the distance, and mingle with the blue horizon." "The

numerous and beautiful villages scattered intermediately in all directions, give a charm to the scene, hardly surpassed by that of the far-famed Holyoke." The base of this mountain is covered with a heavy growth of wood, which dwindles into small trees, and, finally, to shrubbery with flat tops, similar to that on the sea shore, as you approach the summit. This is occasioned doubtless, in part, by the state of the atmosphere; for it is several degrees colder, on the top than at the bottom invariably. It may be ascended, with some difficulty on the south side with horses; but on the east, north, and northwest, it is exceedingly steep, broken and ledgy, and difficult of ascent even by persons on foot. In 1825, on the inauguration of John Quincy Adams to the Presidency, an unsuccessful attempt was made, at the suggestion of Ward N. Boylston, Esq., to substitute for the present name that of Mount Adams. Wachusett mountain was frequently, visited by the Indians, in the early settlement of Massachusetts. Many of them spent their winters near it, during King Phillip's War. It was here that Mrs. Rowlandson, wife of the first minister in Lancaster, the narrative of whose captivity and great sufferings is familiar to those who have perused the early history of the Indians in this State, was released. The spot where this scene occurred is on the east side of the mountain, and is still pointed out by some of the aged inhabitants. This mountain is visited during the summer months by thousands of individuals every year.

Little Wachusett, which deserves attention, issituated about a mile North from the centre of Princeton, and to the Southwest of the mountain proper. This hill contains nearly 250 acres, mostly pasturing, though it is partially covered with wood, and that chiefly walnut.

Pine Hill, some two miles from the centre, to the east of Wachusett, is about half as high as the mountain, and is nearly 2000 feet above the sea.

Products.—The inhabitants of Princeton are principally employed in agricultural pursuits. Shoe business is engaged in by a portion of the people to some extent. The female part of the inhabitants manufacture considerable quantities of Palm Leaf Hats. Mrs. Phebe Beaman, who is still living, and who braided the first Palm Leaf Hat ever manufactured in town, learned the art by taking a hat to pieces. The Chair manufacture has been introduced within a few years to some extent, especially at East Princeton, and now gives employment to several workmen. As the soil is best adapted to grazing, it being naturally of a moist and springy quality, the chief products of the town are beef, butter and cheese. Grain sufficient for home consumption, is about all that is raised. Great quantities of wood are carried to Worcester, either in its original form or in that of charcoal.

APPENDIX.

[See Page 23.]

LIST OF OFFICERS

CHOSEN AT THE TOWN MEETING MARCH 16, 1761.

Dr. Zachariah Harvey, moderator; Dr. Zachariah Harvey, district clerk; Dr. Zachariah Harvey, Joseph Gibbs, Lieut. Abijah Moore, Timothy Moseman, selectmen; Dr. Zachariah Harvey, Abijah Moore, Peter Goodnow, assessors; Peter Goodnow, treasurer; Caleb Mirick, Sadey Mason, constables; Samuel Nichols, Joseph Rugg, tythingmen; Paul Mathews, Stephen Brigham, Silas Whitney, Tilly Littlejohns, Timothy Keyes, highway surveyors; Robert Keyes, clerk of the market; Samuel Hastings, Amos Spring, fence viewers; James Mirick, Oliver Davis, field drivers; Robert Cowden, Edward Wilson, deer reeves; Amos Powers, Samuel Hastings, hog reeves; Abel Ray, surveyor of boards and shingles; Stephen Brigham, sealer of leather; Peter Goodnow, Timothy Moseman, wardens; Dr. Zachariah Harvey, agent to the general court.

At the bottom of this list of officers, the following is found:—

"This may certify that all the above officers, except Timothy Keyes, were duly sworn as the Law directs, Respecting the taking of the paper currency of the other Governments, and the Respective Oaths belong to each of their offices.

Test. *Zachariah Harvey, Moderator.*"

[See Page 24.]

LOCATION OF ROADS.

The manner of the early settlers, locating their roads may be learned from the following, which is transcribed from the warrant for March meeting, 1774:—

"To see if the town will accept of a road laid out by the Selectmen, beginning at a Butternut tree marked, in Mr. Moseman's land, thence running to a Poplar tree marked, in Joel Sawin's land, thence to a Chestnut marked, thence to a Black Oak marked, thence to a Black Oak, thence to a Black Oak marked, in Judge Ruggles' land, thence to a Chestnut, thence to a Black Birch, thence to a Chestnut, thence to a Chestnut,

thence to a Black Birch, thence to a Chestnut, thence to a chestnut, thence to a White Pine, thence to a White Oak, thence to a Black Oak, thence to a Chestnut, thence to a White Pine, thence to a Chestnut, thence a corner of Mr. Billings' said road is two rods wide and upon the northerly side of said marked trees."

[See Page 27.]

PETITION OF REV. TIMOTHY FULLER,

AND THE RESOLVE OF GENERAL COURT THEREUPON.*

"Province of the Massachusetts Bay.

"To his excellency Francis Bernard, Esq. Governor and Commander-in-chief in and over said Province. The Honorable His Majesties Council and House of Representatives, in General Court assembled, at Boston, the 30th Day of December, Anno Domini; 1767.

The Petition of Timothy Fuller of Princeton, in the County of Worcester, Clerk, humbly shews,—That, in the month of September last, he was ordained as a Minister in said Place. That the said Place is now in its Infancy and not very able to support the Gospel, but the Harmony and Unanimity that appeared among them to settle your Petitioner was a great Inducement to accept of their invitation at the small living of fifty-three Pounds six Shillings and eight Pence per Annum, which your Petitioner apprehends is as much as they are able to pay in their Present Circumstances. That the said Place labors under many difficulties by reason of the great Expense they have been and are necessarily obliged to be at, in finishing their Meeting-House, making and maintaining new Roads in a Wilderness Country.—And greater than any new Town lately granted as they have no public ministerial Lands for the use of the first settled minister—That the Hill called Watchusett Hill lies within the Limits of said Town, which belongs to the Province; The whole Contents whereof are about five Hundred Acres, four Hundred Acres of which are mountain, barren and unfruitful, and never can be fitt for any Improvement as many of this honorable Court are well knowing. That about one Hundred Acres of it upon the South Side nigh the Foot of the Hill, altho' very rocky and uneven, may possibly be improved as Pasture Land. Your Petitioner therefore humbly prays that, as an encouragement to him (seeing there are no publick Lands

* Transcribed from the Appendix of Russell's History of Princeton.

reserved for the first Minister in said Place) you would out of your wonted Goodness, grant unto him the said Province Land.

"And as in duty bound shall ever pray.

Timothy Fuller.

"We, the Selectmen of Princeton, unite our humble and earnest Desire that the Prayer of your Petitioner above may be granted for the Reasons assigned in the above Petition.

"And as in duty bound shall ever pray.

Peter Goodnow,
Joseph Gibbs,
Ebenezer Jones,
Oliver Davis,
Benjamin Taynter,
} *Selectmen of Princetown.*

"*In the House of Representatives, January 20th, 1768, Resolved*—That the Prayer of said Petition be granted, and that the Tract of Land belonging to this Province lying in Princetown, in the County of Worcester, called Wachusett Hill, containing about five Hundred Acres, bounded East four Degrees North one Hundred and Sixty Rods on Watertown Farm, then North 46 Degrees East 160 Rods on said Watertown Farm, then North 97 Rods on Muzzey's Farm now Keyes's, then North 23 west 70 Rods on Benjamin Houghton's Land, then westerly 135 Rods on said Houghton's Land, then 60 Rods on said Houghton's Land to a white Oak Tree, then South 55 west 253 Rods on Westminster Line to a Red Oak Tree, the corner of Mr. Allen's Farm, then East 21 Degrees South 100 Rods on said Allen's Farm, then running on said Allen's Farm about 190 Rods to the Bound first mentioned; be granted to the said Timothy Fuller, his Heirs and Assigns forever, as an encouragement to him to continue in the faithful Discharge of his Office in said Princetown—Provided that He or his Heirs pay their Proportion of a Tax of two pence Per Acre for three years, laid by the General Court at their Session in January, A. D. 1760, upon all unimproved Lands in said District of Princetown.

"Sent up for Concurrence, *Thomas Cushing, Speaker.*

"*In Council, January 20th,* 1768. Read and Concurred,

A. Oliver, Secretary.

"Consented to—*Francis Bernard.*

"A true Copy, Examined—*P. J. Cotton, D. Secretary.*

[See Page 51.]

A DOCUMENT,

CONTAINING AN IMPERFECT ACCOUNT OF THE NUMBER OF MEN FURNISHED IN THE REVOLUTIONARY WAR, AT THE EXPENSE OF THE TOWN.

"Agreeable to a resolve of the general assembly, of the 11th of July, 1783, The following is the account of the encouragement given to the men which marched agreeable to the resolve of said court:—

			£.	s.	d.
Dec. 1, 1775,	10 men	marched to reinforce continental army.....	80	00	0
Jan. 20, 1776,	14 "	" " "	23	02	0
Jan. 24, 1776,	21 "	" to New York and Canada.....	192	06	5
Aug.	4 "	" to Boston.....	6	00	0
Sept. 10, 1776,	16 "	" to Fort.....	64	00	0
Nov. 20, 1776,	16 "	" to reinforce the army at New York,	2560	00	0
April 12, 1777,	7 "	" to reinforce Gen. Spencer at Rhode Island,.....	50	00	0
July 16, 1777,	1 "	" to guard stores at Brookfield,....	2	00	0
Aug. 9, 1777,	14 "	" northward, served three weeks under Gen. Lincoln.....	84	00	0
Aug. 15. 1777,	11 "	" northward under Gen. Warren...	165	00	0
	40 "	" in consequence of orders from Gen. Stark.....	160	00	0
Sept. 16, 1777,	"	" on expedition to R. I. 30 days.....			
Sept. 22, 1777,	20 "	" northward under Gen. Bailey...	120	00	0
Dec. 22, 1777,	"	" to Rhode Island.....			
Feb. 7, 1778,	6 "	" eerved under Gen Heath.....	720	00	0
Apr. 18, 1778,	5 "	"	595	00	0
June 12, 1778,	"	" for defence of R. Island.....			
June 16, 1778,	"	" " "			
June 23, 1778,	2 "	" as Guards.....	16	00	0
July 24, 1778,	4 "	" to Rhode Island,.....	200	40	0
July 27, 1778,	7 "	" to "	210	00	0
Aug 18, 1778,	3 "	" to "	90	00	0
Sept 6, 1778,	4 "	" to aid Gen Sullivan at R. I.....	240	00	0
Sept 17, 1778,	4 "	" to guard Gen Heath in and at Boston	200	00	0
Jan. 1, 1779,					
Jan. 26, 1779,					
March 18, 1779,					
Apr. 14, 1779,					
Apr. 15,					
Apr. 27,					
June 8,	3 "	" to Rhode Island.....	90	00	0
June 18,					
June 25,					
Sept. 17,					
Oct 9,	9 "	" to Claverick, and guards to Rutland,	450	00	0
Mch. 15, 1780,					
June 22,	12 "	" to ye Continental Army, Claverick,	13	10	0
June 23	2 "	"			
Nov 29, 1780,					
Feb. 28, 1781,	2 privates	went to Rutland.....	84	00	0
Aug	1 ——"				

[See Page 68.]

LIST OF VOTES FOR GOVERNOR SINCE 1780.

Years.	*Names.*	*Votes.*
1780–	Hancock	27
	Bowdoin	17
1781–	Hancock	31
	Bowdoin	1
1782–	Hancock	16
	Bowdoin	1
1783–	Hancock	32
	Cushing	31
1784–	Hancock	22
1785–	Bowdoin	31
	Cushing	5
1786–	Bowdoin	22
	Cushing	21
1787–	Hancock	37
	Bowdoin	20
1788–	Hancock	121
	Gerry	3
1789–	Hancock	53
	Bowdoin	52
1790–	Hancock	47
	Bowdoin	33
1791–	Hancock	82
1792–	Hancock	62
	Dana	5
1793–	Hancock	52
	Phillips	5
1794–	Adams	70
	Gerry	3
1795–	Adams	39
	Gill	34
1796–	Adams	6
	Gill	39
1797–	Sumner	37
	Gill	77
1798–	Sumner	49
	Gill	17
1799–	Sumner	87
	Gill	4
1800–	Strong	61
	Gill	43
1801–	Strong	111
	Gerry	2
1802–	Strong	142
1803–	Strong	114
	Gerry	2
1804–	Strong	131
	Gerry	9
1805–	Strong	142
	Sullivan	5
1806–	Strong	152
	Sullivan	5
1807–	Strong	145
	Sullivan	11
1808–	Gore	124
	Sullivan	14
1809–	Gore	148
	Lincoln	13
1810–	Gore	139
	Gerry	17
1811–	Gore	119
	Gerry	15
1812–	Strong	162
	Gerry	20
1813–	Strong	177
	Vernum	15
1814–	Strong	184
	Dexter	16
1815–	Strong	180
	Dexter	16
1816–	Brooks	181
	Dexter	13
1817–	Brooks	158
	Dearborn	14
1818–	Brooks	163
	Crowninshield	11
1819–	Brooks	170
	Crowninshield	14
1820–	Brooks	160
	Eustis	12
1821–	Brooks	143
	Eustis	14
1822–	Brooks	142
	Eustis	11
1823–	Otis	113
	Eustis	22
	Quincy	10
1824–	Lathrop	178
	Eustis	25
1825–	Lincoln	92
	Morton	101
1826–	Lincoln	24
	Lloyd	121
1827–	Lincoln	79
	Jarvis	4
1828–	Lincoln	106
1829–	Lincoln	94
	Morton	7
	Atkin	7
1830–	Lincoln	109
	Morton	27
1831–	Lincoln	101
	Morton	5
1832–	Armstrong	151
	Mills	6
	Fuller	10
1833–	Davis	172
	Adams	32
	Morton	20
1834–	Davis	170
	Morton	14
1835–	Everett	139
	Morton	6
1836–	Everett	155
	Morton	30
1837–	Everett	141
	Morton	34
1838–	Everett	147
	Morton	62
1839–	Everett	130
	Morton	104
1840–	Davis	190
	Morton	53
1841–	Davis	135
	Morton	50
1842–	Davis	141
	Morton	51
	Sewall	19
1843–	Briggs	112
	Morton	57
	Sewall	51
1844–	Briggs	162
	Bancroft	45
	Sewall	54
1845–	Briggs	116
	Davis	35
	Sewall	45
1846–	Briggs	95
	Davis	23
	Sewall	68
1847–	Briggs	96
	Cushing	35
	Sewall	50
1848–	Briggs	64
	Cushing	14
	Phillips	129
1849–	Briggs	61
	Boutwell	27
	Phillips	109
1850–	Briggs	69
	Boutwell	24
	Phillips	100
1851–	Winthrop	79
	Boutwell	33
	Palfrey	108

MUNICIPAL OFFICERS FROM 1760 TO 1852.

[When this mark (–) is placed between the dates, it indicates that the person was elected in the years succeeding, from first to last.]

TOWN CLERKS.—Dr. Zachariah Harvey 1760, '1; Caleb Mirick 1762, '70, '1; Samuel Woods 1763; Peter Goodnow 1764, 5, 7; Boaz Moore 1766; Ephraim Woolson 1768, 9, 72, 3, 5, 8; William Richardson 1774; James Mirick 1776, 7; William Dodds 1779–93, '97–1814; John Dana 1794–6; Artemas How 1815–18; Jonas Hartwell 1819, 20; Erasmus D. Goodnow 1836; Charles Russell 1821–35, 37–49; David H. Gregory 1850–2.

SELECTMEN.—Peter Goodnow 1760, 4, 5, 7; Abijah Moore 1760, 1, 3; Dr. Zachariah Harvey 1760, 1; Joseph Gibbs 1760, 1, 3, 7, 8, 70; Timothy Moseman 1761, 2; Eliphalet How 1762; Boaz Moore 1762, 3, 6, 70–2, 8, 81–92; Robert Keyes 1762; Caleb Mirick 1762, 70, 1, 1808, 9; Ebenezer Jones 1763, 6–72, 4–6; Samuel Woods 1763; Benjamin Holden 1764, 9, 73, 80–2, 90, 1; Stephen Brigham 1764, 5, 8, 71, 5–7; Tilly Luttlejohns 1764; William Muzzey 1764, 9; Sadey Mason 1765, 6, 78–91; Wm. Thompson 1765, 6, 72–7; Benjamin Taynter 1765, 7; Robert Cowden 1766; Oliver Davis 1767; Ephraim Woolson 1768, 9, 72, 3, 5, 8; Adonijah Howe 1768, 76, 7, 9, 1818; Jos. Sargent 1769, 70, 8, 82–5, 1807, 8; Jas. Mirick 1771, 6, 7; Jas. Phelps 1772; Paul Matthews 1773, 80; Jos. Eveleth 1773, 5, 81 5, 1809; William Richardson 1774; Charles Brooks 1774, 80; Elisha Hobbs 1777, 9, 94, 5; Samuel Hastings 1778, 1810–12; Ephraim Hartwell 1779; Abraham Gale 1779; John Mirick 1780; Asa Whitcomb 1781; William Dodds 1783–93, 6, 1807; Abner How 1786–89; Ebenezer Parker 1786–92, 6–8, 1804, 5; Abijah Harrington 1792, 3, 6, 7; Ephraim Mirick 1792, 3; Isaac Hartwell 1793–5; David Rice, 1793–1800, 4–7; John Dana 1794, 5, 1801–9; John Watson 1794, 5; Jonas Beaman 1796–9; Andrew Whitney 1798–1800, 4–6; Samuel Dadman 1799–1802; Ephraim Wilson 1800–3; Amos Meriam 1801–3, 23–9; Bartholomew Cheever 1803; Simon Davis 1803–9; Samuel Stratton, 1808, 9; Joshua Eveleth, 1810–12; Charles Mirick 1810–12; Benjamin Harrington 1810; Artemas How 1810–15; Jonas Brooks 1811–14; Samuel Stevenson 1813–17; Jonas Hartwell 1813–20; Samuel Brooks 1813; Israel How Jr. 1814–16, 20–2; William Everett 1814, 15; Henry Prentiss 1815; Calvin Bullock 1716, 17; Azor Maynard 1816; Jacob W. Watson 1816–18, 28, 9, 36, 7, 49; Moses Hobbs 1817, 18;

Josiah Cutting 1817, 18; Nahum Wilder 1818; Israel Howe 1819, 20; Joshua Temple 1819; Thomas Wilder 1819; Moses Bullard 1819–22; John Mirick, Jr. 1820, 1; Clark Mirick 1820–2; Joseph Mason 1821, 7, 30, 6; Ephraim Mirick, Jr. 1822–7; John H. Brooks 1823–9, 36; Moses G. Cheever 1823–8, 30, 1; Gamaliel Beaman 1828, 9; Ebenezer Parker, Jr. 1829; Rufus Davis 1830–2; John Whitney 1830–5; Israel Everett 1830–33, 40–2; Enoch Brooks 1831–3; Caleb Dana 1832–4, 7, 8; Harlow Skinner 1834–6; Nathan Meriam 1834, 5; Joshua T. Everett 1834, 5; Daniel Parker 1835, 45; Alfred Beaman 1836, 7; Sewall Mirick 1837, 8; John L. Boylston 1837–9; William How 1838, 9; John Brooks, 1838–45, 7. 8; Henry Boyles 1839–41, 9, 50; Jonas Brooks, Jr. 1839–41; Edward A. Goodnow 1840, 1; Erasmus D. Goodnow 1842, 3; Alphonso Brooks 1843, 4, 6, 7; Charles Russell 1844–6; David H. Gregory 1846–8; Ebenezer Smith 1848, 9; Asa H. Goddard 1850, 1; Solon S. Hastings 1850, 1; William H. Brown 1851, 2; Charles A. Mirick 1852; George O. Skinner 1852.

Assessors.—Zachariah Harvey 1761; Abijah Moore 1761; Peter Goodnow 1761; Joseph Eveleth, 1762–4, 7; Boaz Moore 1762, 3, 70–2, 87; Caleb Mirick 1762; Samuel Woods 1763, 4, 7, 70, 2, 3, 5, 6, 8, 9, 83, 4; Thomas Mason 1764–6, 8, 9, 71, 3, 6–81, 5, 6, 94–9; Robert Cowden 1765; William Muzzey 1765, 6, 8, 9; Adonijah Howe 1767; Ebenezer Jones 1768; Joseph Sargent 1769, 70; James Mirick 1771; John Jones 1772, 4, 5; Benjamin Holden 1773; Enoch Brooks 1774–8; William Richardson 1774; William Dodds 1777, 80–93, 5–1809; James Curtis 1779, 80; Humphrey Moore 1781, 8–90; Ephraim Hartwell 1782; Ebenezer Parker 1782–93, 1796–1805; Michæl Gill 1791; David Rice 1792, 3, 1806–9, 18, 19; John Dana 1794, 1802–9; Timothy Fuller 1794, 5; John Roper 1800, 1; John Moore 1810, 11; Joseph Mason 1810–13, 21–6, 30; Artemas How 1810–19; Jonas Hartwell 1812–20; Samuel Stephenson, 1814–17; Moses Hobbs 1820–3; Ephraim Mirick 1820–6; Charles Mirick 1824; Amos Meriam 1825–9; Ephraim Mirick, 2d 1827; John Whitney 1827–9, 32–5, 7–9, 44, 5; Jacob W. Watson 1828, 9; Moses G. Cheever 1830, 1, 6; Rufus Davis 1830–2, 48, 50; Israel Everett 1832, 3 7–9, 44, 50; Harlow Skinner 1833, 4; Joshua T. Everett 1834, 5; Nathan Meriam 1835; Hamilton Wilson, 1836–9; William S. Everett 1836; John Brooks 1840, 1, 50; Joseph Meriam 1840–3; Caleb Dana 1840; Charles B. Temple 1841–4; Joseph Hartwell 1842, 3; Asa H. Goddard 1845–7; Marshall Meriam 1845; Caleb S. Mirick 1846, 8; George O. Skinner

1846, 7; Ephraim Beaman 1847; Phineas E. Gregory 1848; Jonas Brooks, Jr. 1849; Frederick Parker 1849, 51, 2; Wm. D. Cheever 1849, 51, 2; Henry Boyles 1851; Joseph Whitcomb 1852.

Town Treasurers.—Peter Goodnow 1761; James Mirick 1762, 3; Timothy Keyes 1764, 5; Sadey Mason 1766; Joseph Sargent 1767, 70, 1; Abner Howe 1768, 9; Joseph Eveleth 1772, 3; Robert Cowden 1774–7; Charles Brooks 1778; Joseph Haynes 1779; Enoch Brooks 1780–1812, 14–16; David Rice 1813; Benjamin Harrington 1817–21; Thomas Wilder 1822; Jacob W. Watson 1823, 4; Jonas Brooks 1825–33; Charles Mirick 1826, 32; Moses G. Cheever 1827–30, 42; John Brooks 1831; Jacob W. Watson 1834–6; Joseph Mason 1837–41; Daniel Howe 1843, 4; Alphonso Brooks 1845–8; Warren Patridge 1849; Joseph A. Read 1850–2.

Representatives.—Moses Gill 1780, 4–95; Asa Whitcomb 1783; Ebenezer Parker 1797. 8, 1800; David Rice 1801, 2, 13–18, 21; John Dana 1804, 5, 12; William Dodds, 1806, 8–11; Ephraim Mirick, Jr. 1823; Charles Russell 1826–32; Joshua T. Everett 1833, 5; Jonathan Whitney 1834; John Brooks 1835, 6; John Whitney 1836; Alphonso Brooks 1838; Sewall Mirick 1839, 45; Ebenezer Parker 1840–2; Israel Everett 1843, 44; Caleb S. Mirick 1847; Henry Boyles. 1848; Ebenezer Smith 1849; Ephraim Beaman 1850; Luther Crawford 1851.